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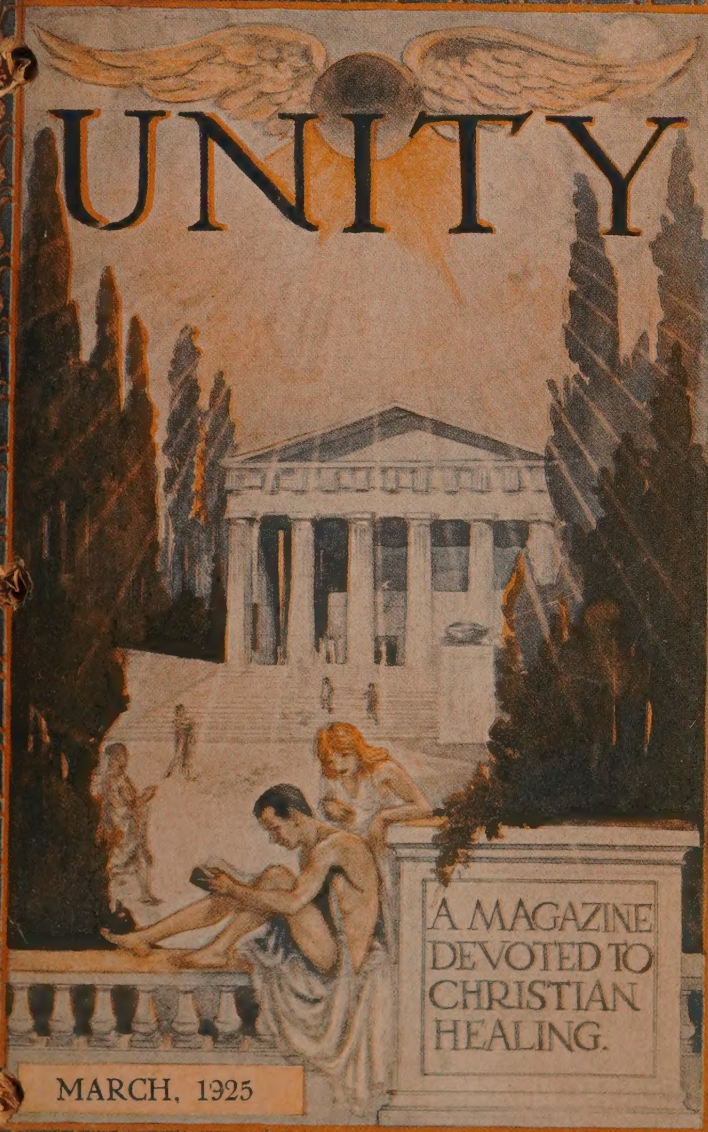
UNITY



A MAGAZINE DEVOTED TO CHRISTIAN HEALING.

MARCH, 1925

10 CENTS A COPY

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

THE PRAYER OF FAITH

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my All; I know no fear,
Since God and love and Truth are here.

—Hannah More Kohaus.

MENTAL ADJUDICATION

CHARLES FILLMORE

THE MIND may well be compared to the various departments and workings of our national government. Man expresses his mind in all that he does, and our governmental machinery is patterned after the faculties of a well-balanced mind.

We speak of gathering ourselves together—that is, of getting our thoughts together. When the American colonists first began to desire a government of their own, their spokesmen, in convention, declared the rights of the people to be "life, liberty, and the pursuit of happiness." Later a constitution was adopted, further defining the rights of American citizens and the plan of their government.

In a representative form of government it is necessary to have a legislative branch, to make laws; a judicial department, to pass upon the legality of laws and questions of right and equity; and an executive department, to administer the laws.

These departments correspond to faculties in man's mind. You are making laws for yourself constantly, and many of them are not in harmony with the constitution of your being. You talk about how this or that affects you, and you are thus passing laws that you will have to interpret or to nullify through the faculty of judgment and justice.

Our nation suffers because the law-making department enacts measures that are not in harmony with the constitution, and the judicial department must adjudicate them. Man, through his mind action, is constantly going through a similar process of making and adjudicating laws. Every thought is brought before the judge. Many tremble in fear of a future day of judgment, not realizing that the day of judgment is here and

judgment is constantly being passed. As we measure others, so are we measured by others. The law is: "Judge not, that ye be not judged." The judging quality in mind is a good faculty, but it sometimes gets into the executive department instead of keeping its place in the judicial department.

The executive department of man's mind goes beyond its jurisdiction when it calls down condemnation and fixes penalties without warrant of divine authority. Here we must learn a certain law of righteous judgment, which is that the judge may read out of the law but it is not given to him to execute it. Judgment is a divine faculty given by supreme mind; it is innate; it is part of the constitution of man. If we lack judgment we can gain it by going to the source, the one Mind, as did Solomon.

Nearly all people suffer from lack of judgment. Some make themselves obnoxious to others by too much zeal in presenting Truth; they lack judgment. In talking to people about Truth, we should use tact, which comes from the higher faculty, judgment.

When we think and affirm judgment, there is something in each of us that tells us intuitively just what to do. Intuition knows from the divine standpoint what is just. The sense of justice should have place in all our thoughts.

Often we misjudge because we do not know all the facts and we jump at conclusions. The wise judge makes his decisions after knowing the facts and the laws governing the facts. Yet we lay down laws for our children and others, and allow ourselves to be dominated by laws of custom that the world has laid down, without considering the facts in the case.

Transgressors of law are likely to come under condemnation, and condemnation holds them in transgression. In many cases the first step in healing is to set the patient free from his own and others' condemnation. A man begins drinking, and his whole family

condemns him. Very soon he condemns himself and becomes depressed. In this state he is likely to go to any excess. The first step in mental healing is to withdraw all condemnation from him and to advise his family to set him free in Christ. "There is therefore now no condemnation to them that are in Christ Jesus." We must have the understanding that in Spirit every man is sinless.

Jesus Christ did a work for every one of us. He made a new law. He sent out into our race consciousness a declaration, a statement of absolute Truth, when he said that all who are in bondage to condemnation can enter into this law and be free. Jesus Christ made union between the mind of the Absolute and the mind of the race. We can see the necessity for this union. We would not have made atonement for ourselves; we were too far separated from the Father mind. The race had lost sight of God as he is in Truth, and was living in rebellion against the divine law. For such disobedience men suffer in their bodies, and for the suffering there is no remedy but to get back into harmony with the divine law. We enter into harmony through the forgiveness of Jesus Christ, but in order to get the benefits of divine law, we must keep that law. We are relieved of all our sins and shortcomings as soon as we conform to the law. "Forgive and ye shall be forgiven." We must cross out the personal self, and put on Christ. We must see ourselves as perfect, sinless, and also see every man in the same estate. We must judge not according to appearance, but enter into a new realm of consciousness.

The Christian religion as taught in the world today offers salvation for the soul, but Christ offers salvation also for the body. All of man must be saved. This salvation comes when we are ready to receive and obey the law of Spirit. The moment we begin to arrange our thoughts under spiritual law, they come to judgment. Many call this chemicalization.

When Truth enters the consciousness the thoughts are arranged anew. In this adjustment the consciousness effervesces; Truth and error meet, and the battle is on. The body being made up of thoughts, the rebellion extends throughout the organism and there is a disturbance of the old conditions in the whole man. The old is being uprooted and displaced by the new. This result is good, and if man holds true to Principle and does not resort to anything less for help in the adjustment, all goes well. If he calls the establishment of the new order "disease," and uses material remedies, he arrests the purification and he fails to learn his lesson. He must be ready and willing to let his thoughts come to judgment; he must let the sheep and the goats be divided. This division between true and error thoughts must be made.

The faculty which we call judgment rules in all our affairs. We can at any time appeal to the divine judicial department. This means that the Christian need not go to law to get his rights. We all know that the adjudication of our rights in manmade courts of justice is largely a delusion. One who has divine wisdom adjusts all his differences out of court. He knows that there is a divine law of justice and he appeals to that law.

Throughout the ages men have observed that justice comes surely in the end. "Though the mills of God grind slowly, yet they grind exceeding small." You can accelerate the law of justice in your affairs, and in a day bring it into manifestation through recognizing and declaring the justice of Spirit. If any conditions of injustice are hanging over you declare divine justice, and square your affairs with that justice. Desire only such rights as are yours under the divine law. Never take anything that you do not own in Spirit; rather than take what is not earned, give up what may seem to be your personal right. Sooner or later you will have to pay for everything. There are no bargains; in the

end you will have to give value received for everything you get. Bargains are delusions. If you load up with the idea of obtaining personal material possessions, it will sink you into negative, material states of mind.

Lay down the law that you will give value for everything received. "But," you say, "values fluctuate." Pay now for your article what you think it is worth now. If you do not, you will have to meet your unjust thought and give account, because the matter settles into your own consciousness and will remain there until it is brought to judgment and eliminated.

It is not safe to juggle with the law, for you cannot get away from it. The law is good and it works for your satisfaction and happiness when you go with it. Be grateful for all that you receive from man and from God. Enter heartily into the spirit of reciprocity. The feeling of gratitude to God is one of the strongest factors in spiritual growth; it is a recognition of the great law of receiving and giving. To express thanks for all good increases that good; it is through this law that you feed the multitude of hungry soul desires. When you become centered in the divine law of justice, no one can steal from you. No burglar can enter your house if you are under the divine law of justice. You may have in mind, in a subtle way, a belief in thieves; such a belief will draw thieves to you. In Spirit there is no such thing as the idea of losing anything; your own is your own and it cannot be taken from you.

The people of God are a peculiar people. They are separated from thoughts of the world and the results of those thoughts. They attain a consciousness in Divine Mind, in which there is no condemnation, no faultfinding, no criticism, no seeing of evil. This is the "Paradise" into which Jesus on the cross received the penitent and forgiving robber. We must have confidence in the law and speak it into expression in all our affairs. Simply trusting in a negative way does not bring the law into action. We must be in harmony with

the Spirit of justice and speak always from its standpoint, denying all thoughts of injustice. We hold people in injustice by talking about how mean and unjust they are. We are sending them the unjust thought. What can we expect but that they will receive and carry it out? If some one owes you money, instead of talking about suing him, say:

"No man owes me anything but love. I know that this one is just and right in Spirit. I speak these words in the name of Jesus Christ, and the divine law of justice is now doing its perfect work in His name."

LIFE MAY BE ONE GLAD SONG

Are there discordant conditions of mind, body, affairs? The remedy is right with us, awaiting our command that it may leap to do our bidding. We should meditate with praise and thanksgiving upon the presence of Omnipotence, that infinite power of Almightiness which changes inharmony into peace and blessedness. This kind of meditation turns volumes of powerful energy into the consciousness, and works a magical change from darkness to light, from pain to peace, from sorrow to joy.

The value of the ministration of spiritual, powerful thought cannot be estimated, and when blessing is added the whole being responds until the oil of joy replaces the ashes of mourning, and life becomes one long, glad song.—*Jennie H. Croft.*

ST. PATRICK'S BREASTPLATE

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

THE WAY TO PEACE

W. I. HOSCHOUER

MAN'S GREAT desire for peace is largely frustrated, and spends itself in vain longing, because people are looking for peace in the outer life. As soon as one perceives that the source of peace is within, and turns his attention in that direction, he begins to feel a calming, harmonizing power pervading his entire being. This is the movement of Spirit in consciousness—the first step in the realization of peace in mind, body, and environment.

The source of a thing lies always in the heart of it. We never understand anything through outward investigation alone. To know the secret of a flower, one must go deeper than its external beauty, beyond its perfume; one must penetrate the secret place of the Most High in that flower by understanding that the flower is an idea, a spiritual reality existing in cosmic mind, and that in its secret heart there goes on the subtle process by which its perfume is distilled and the color is added to its petals. Through the silent activity of Spirit the miracle is wrought. Likewise in man peace is one of the fruits of Spirit, and to love peace and to look for it in the heart, is to find it already unfolding from within.

Heaven is joy, peace, and plenty—everything that is of value to man. It is the kingdom of God, or Spirit, within him. To enter he must go into the recesses of his own soul. Man knows himself only partially so long as he is living in the personal consciousness. When he finds his Christ center and expresses the Christ mind he is in heaven and has the blessing of complete satisfaction.

Jesus Christ found the spiritual center of being from which peace wells up like water from an unseen spring. He lived constantly in and from that center. It has been said of him that not once after his illumination

did he permit himself to live in the outer life. His inner conscious communion with God gave him the peace, understanding, and power displayed in all his works. Let us learn from the Master the importance of finding the true self and acting always from it in all that we do.

In order to come quickly and fully into the enjoyment of peace, we should cultivate faith in Omnipresence. Fear disturbs our peace when we lose sight of the fact that God's presence is with us at all times. A clear feeling of the Presence (God) and faith in his protecting power make fear impossible. Nothing can disturb him who knows that God is with him and sustains him. The positiveness of the divine I AM expresses almost automatically in one when he is aware of the divinity within. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

Because we live, move, and have our being in God, omnipotent peace exists in and all about us. The Presence that we call God is never disturbed. If we enter into the consciousness of the Presence we shall have the same feeling of satisfaction, repose, and equilibrium that exists in it. Is not God always poised? Did any one ever notice Jesus Christ out of harmony? He expressed equilibrium. He was an individual manifestation of what Omnipresence is in universal existence.

If you want to know how God acts in man, look at Jesus Christ. If you would know how to realize any God quality, study the life and teaching of Jesus and find out how he manifested that quality; then you will have the fundamental truth about it. If people would believe fully in Christ and his teaching, accepting both as the absolute truth, and live accordingly, they would have a short cut to spiritual contentment. Heavenly peace would bloom in them at the touch of his loving, radiant Spirit. His words, "Peace I leave with you; my peace I give unto you," would spring into life and be established as poise and harmony in them.

It is well to note that the most striking quality of Omnipresence is its immediate and adequate response to our every need. "Before they call, I will answer; and while they are yet speaking, I will hear." Do we not feel that this expresses God's relation to men? It is God, Omnipresence, speaking this assurance through the holy Spirit of truth in the heart of each one: "Whenever you need anything, know that I know your need even before you do. Know that all that is required is that you have faith enough in my knowing and in my ability to supply the need; that you ask lovingly and in full trust, knowing that you actually receive the Good when you ask." To enjoy this intimate contact and response we must become still enough to rest in the quietness and peace of the inner life. Like Jesus, we should go often apart from the multitude and pray. Having stilled thought and will, let us step into the closet of our inner consciousness, make known our desire, that we may be ready to receive, and we shall have it in full measure.

When the disciples were with Jesus on the sea and the storm was filling the boat with water, the human sense in them became afraid. They lost sight of God, becoming unconscious of the saving power of his presence. They severed their connection with Him who alone has the power to bid the waves to be still and the storm to cease. But Jesus Christ lay peacefully sleeping while the storm raged. At the proper time he arose and spoke with authority, and quietness settled on the surface of the deep. When one is aware of God's support and is calm and unafraid, he can still the mental waves within himself by saying: "Peace, be still." Practice in doing this is what makes the difference between a real Christian and the person who has an ordinary belief in God and Jesus Christ. "If ye know these things, blessed are ye if ye do them."

It is not strange that many Christians should think of Jesus Christ as a being far above anything that we

call human and should worship him as God. His attainments were so much greater than those of the human that it seems fanciful, almost sacrilegious, to connect humanity with him in any way. But he clearly taught that the forces that he used are in all and that we need only to know how to use them in order to do many works such as he did. "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father." It would seem that all who qualify as true disciples of Jesus will have power over all that challenges the supremacy of the Spirit of God, or Truth, in man.

Since peace is realized only through spiritual processes, it is retained only through the exercise of spiritual dominion. Before spiritual mastery is established, we shall have fluctuations of the sense nature, both pleasurable and painful. But in the midst of these we should rest quietly in the assurance that as soon as we turn to God and ask for peace it will manifest in us. This peaceful state of mind is the inner harmony which is never agitated, no matter what may be occurring in the outer life. When one is able to refuse to respond to outer disorder and at the same time to lay hold on and put into action the inner peace power, the mind of God in him, he is demonstrating the dominion given him in the beginning: "Let us make man in our image, after our likeness: and let them have dominion . . ."

It is not enough merely to avoid evil; we need to act righteously at all times. Living the Truth fortifies us against its opposite appearance. We should boldly claim God's protecting care when danger threatens. If we let only thoughts of God enter our minds, fear cannot act in us. If, when error appears, we can drown it out with an inundation of Truth, it will not affect us. Jesus used this plan and even nature obeyed him. If he had not spoken the word of peace, the vessel probably would have sunk. There is power in our spoken word

also when it is sent forth in faith. Through the words that we speak, conditions are created according to the quality and intensity of the ideas back of the words. Whatever good we desire for ourselves, let us speak that into being for others. "Bless, and curse not," is a wise saying, but too simple for most people to understand and practice. If people realized the power of words, they would be careful of their speech. We make life miserable for each other if we speak unkind words into the ether, creating antagonistic forces which prey on mind and body as pests prey on vegetation. We can make life pleasant, beautiful, and wholesome for all by speaking only true words, words of love, joy, peace, and plenty. One way to help Christ redeem the world is by guarding well our thought and speech.

Great spiritual forces are ready to leap into action to help man in every extremity, but he must know how to press the right mental spring to release their power. He must be a fit instrument through which they can work. He must know God and rely upon him. He must also know his true self and rely upon that. When man is able to speak God's words, the power of God spontaneously acts through him. This is the secret of the spoken word.

Would you find peace now? Then know that you are in the midst of peace now and that it is in the midst of you. God is poised in the inner life of all, enjoying perfect repose. Try then to enjoy yourself in God as he must enjoy himself in you, and you will find yourself in the way to peace. Abide in the way long enough and "the peace of God, which passeth all understanding" shall be your portion.

"Acquaint now thyself with him, and be at peace." Let us abide awhile in the silence, enjoying the peace of the Presence.

"Peace, be still."

All true work is sacred.—*Carlyle.*

VISIONS AND THE VISION

ERNEST C. WILSON

ISCRIMINATION is a most helpful and even an essential faculty in spiritual unfoldment. We need constantly to remind ourselves that unfoldment means a development from within, toward and into the world of manifestation instead of from it.

Knowing this, it is a little surprising that we should ever seek to focus our growth in externals, yet many Truth students allow themselves this error, and in consequence they often wander into mazes of confusion and sometimes into tragical experiences.

One of the present day sources of illusion in this regard is psychism. It may have a place in progress, but that place certainly is not the first place, nor a safe point for beginning the study of Truth. It is doubtful whether any great number of individuals now on earth are able wisely and safely to delve into the maze of the psychic plane; yet an introduction to this plane is one of the first experiences of many of those who are seeking Truth. They are led to feel that a susceptibility to the influences of the psychic plane is an indication of spiritual development. This sensitiveness is often placed before any of the qualities which are the unmistakable signs of spiritual progress, such as loving-kindness, wisdom, and discrimination.

Perhaps the reason for this confusion between psychic and spiritual development is not so obscure in its origin as might at first appear. Its source is one with that of the many beliefs from the outer world which reflect upon our vision. To seek without for our spiritual guidance, supply, and other blessings of Spirit is a frequent cause of the sort of experiences from which we would be free. This outward seeking inevitably brings unhappiness and

distress. It is as if a lighted lamp were to seek its brightness outside, instead of making its light an emanation from within itself.

Seers of all ages unite in pointing man toward himself in his ceaseless quest for the real, the good, the true. His continual outward quest, his disillusionment, and the ultimate turning toward the God within, have been themes to inspire many spiritual dramas and epics. The quest of the Golden Fleece, the quest of the Holy Grail, and in modern fantasy the quest of the bluebird of happiness, all reveal the same truth: that the great treasure lies close, close to ourselves—within. Its nearness conceals it from us. But within lies the undiscovered country, the wealth of the Indies, the fountain of youth, the land of Arcady, the mystic Grail, the Kingdom come, the living Christ. All must be made manifest, not by groping in outer darkness, either literal or figurative; not by pilgrimages afar; but by so thinking and living that the flower of Spirit will bloom in our hearts.

We have been accustomed to thinking of the inner world as mysterious and hidden; and while it is in some degree mysterious and hidden, it is so because of the outward focus of our attention. To all of us comes the time of discontent with the things that are manifestly of the earth earthy; we would know the beauties of a fairer land. A humanity which seeks all else outside itself, perforce seeks even its own spiritual endowments there; hence we have the outward quest for spiritual wisdom, for comfort, for counsel, while the real source of wisdom, the real comforter and counselor, is within. If in our search for the richness of Spirit we have no established consciousness of its inner source, anything that purports to satisfy the urge that prompted us to search is likely to be accepted at face value. Forgetting to measure the worth of the gem that we would possess—or more accurately, being unprepared to distinguish between real and counterfeit—we are charmed by mystic glamor,

mistaking paste for diamond, pyrites for pure gold. Our tuition has been that this spiritual treasure is afar off, at the rainbow's end or beyond; if from the unseen realms, then surely to manifest through another, never through ourselves. And the still, small voice which once spoke so unmistakably on the shores of Galilee, though it speaks today, and in each of us, is for the most part unheeded in the din of outward appeal.

The lure, the glamor of the unseen grips us, grips us the more, it may be, because the psychic plane is undoubtedly a fact in consciousness, manifesting in fancy, dealing and bartering in wonders. Its charms are mysteries, the veiled outpicturings of our own subconscious visionings; Caliban masquerading as Ariel; Bottom deluding himself with moonbeams; with now and then an element that seems to transcend these. It is all reminiscent of the Oriental magician behind the footlights, bravely but foolishly decked in a gaudy coat, drawing forth rabbits and tinseled toys from nowhere, till our senses reel and fail to report his barefaced trickery. Though he disappoint us a thousand times with trash we still believe in his treasure. And he may have it—but who gains treasure by following magic?

Like the lure of the magician, or the thin pipings of the Pied Piper, the illusions of the psychic plane have no real substance. They ask much for little, and the modicum of helpfulness that they contain can be had by us in much greater abundance and without the negative results, by our turning resolutely from them to the discovery that spiritual richness comes from within ourselves, as the outpouring of the Christ Spirit through us.

The lure of the outer comes from not having found the richness of the inner kingdom. We seek mystic counsel, visions, and apparitions as King Saul sought, only when, like him, we have not yet learned to hear God's voice within ourselves. The visions and the voices of the psychic plane cannot be compared with the vision

and the voice of Spirit. As well compare an arc light with the sun.

Things, circumstances, seasons, change with every hour. To depend upon them for guidance is to place ourselves under their law of unrest. Spirit alone is certain, changeless—expressing in activity, to be sure, but in purposeful, poised activity. The spiritual life of oneness with God, far more than the psychic life or the material life, is a life of activity, but free from the uncertainties, the fearful bustle and worry of its counterfeits.

Today the world needs not men of visions, but of vision; and it needs even more the man who translates his spiritual vision into action. Thought and action which are uninspired by Spirit, but are merely reflections of the appearance world, tend to perpetuate the illusions and limitations of that world, and action without vision simply adds to the confusion. Without vision the people perish, and vision without action is impotent. The vision of Spirit and the life of Spirit are one, complementary parts of true Being. The vision is the life. It manifests in inspired activity.

If we have the light of spiritual vision we must bear witness to the light. Our inherent oneness with Spirit demands that to express the spiritual we must consciously be one with Spirit—"from many, one;" that instead of following many voices, we follow the one voice; that instead of manifold vision we have the single vision of Spirit. The "Lo, here!" and the "Lo, there!" of the material world are all too familiar to us; the visions and the voices of the realm of subconscious activity are no more reliable, and often less intelligible. The one safe guide and mentor is that which we hear and see to be of the Spirit of God within ourselves. As Emerson said, "A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages." The true tuition is in-tuition; or tuition from the

Spirit of God within. What we believe, what we deeply feel and know, should and can be determined only from this inner tuition. To it all else must conform. The instruction of experience and the academic instruction of education are not safe criterions in themselves. They must stand judgment of Spirit. They are only truly tuitions as they call forth or quicken the inner spirit of God, which is the real teacher. Our very word "education" is derived from the Latin word *educere*, which means "to call forth," "to draw out," "to lead out." From within ourselves, through the innate Christ Spirit, must we seek deliverance from our limitations. Others can help us to do this, experience can help us, but the actual deliverance must be through ourselves. Many a hand may apply the spark that calls forth light in the lamp; but the light of the lamp is from within, and must so shine.

"Let no man deceive you with empty words: for because of these things cometh the wrath of God . . . Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord."

"Ye are the light of the world. . . . so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

"The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

THE SECRET

The fountain of contentment must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts and multiply the griefs which he purposes to remove.—*Samuel Johnson.*

JESUS CHRIST'S MESSAGE TO MAN

HARRISON R. HEYWARD

THE GREATEST message that was ever given to man is the message of the Gospel. The Gospel of Jesus is a Gospel of preaching (teaching) and healing, a Gospel of living and doing. In the beginning of his ministry, Jesus said: "The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (A. V.).

This Gospel message as recorded in the foregoing text was given not only to the Nazarene carpenter, but to every man who believes in the Christ of God. To believe in the Christ of God is to believe in one's own divinity, even as Jesus believed in his; it is to believe in one's own power, the power of God in man. Jesus was the first and only man who fully demonstrated the power of the Gospel; therefore he is called the Savior of the world. He said, "I am the light of the world," and we know him as "our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel." And one writer has truthfully said: "Jesus brought the facts of spiritual existence down to human understanding. Christ revealed through Jesus the truth about God, man, and heaven—that God is universal goodness, that man is inseparably connected with his Father God, and that heaven upon earth is a condition which results from knowing and acknowledging the truths that He taught."

The power that Jesus used to do his mighty works is available to all men. Recognizing this truth, he said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Preceding

this statement he said: "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Jesus came into a consciousness of his oneness with God by affirming his oneness with God consciousness, the consciousness of unlimited, omnipotent power. In the consciousness of oneness with the Father he acquired wisdom and understanding to use God power for the salvation of men. But in order to be saved man must believe in his own I AM Christ power. "I am in the Father, and the Father in me." Every man must believe that he is one with Christ in God.

Man will eventually do the greater works, the unfolding of the Christ self, the self of God. Death retards man's spiritual growth. Jesus Christ knew this, so he proved to the world that death is not real and that it is not the gateway to heaven. The story is told by one of his disciples: "Neither was he left unto Hades, nor did his flesh see corruption." Jesus' body did not perish in the tomb (Hades), like the bodies of other great teachers; neither was his mind eclipsed, like the minds of other great men. While he was in the flesh on earth, teaching and preaching the gospel of eternal life, he had so unified his mind and his body with the cosmic life that, as he predicted, it was absolutely impossible for his body to remain in a state of inertia for more than three days. The three-days period of bodily inertia represents three realms of mind consciousness, the realms of spirit, soul, and body, and in that period perfect unity of spirit, soul, and body was accomplished. The result was the deathless body of Jesus Christ.

Thus we may see how Jesus overcame "the world, the flesh, and the devil." Paul caught this vision of Jesus' overcoming when he said: "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." But if we desire to live with God and for God we must continue to purify our body temples until they become like the glorious body

of our Savior. The body may be purified by denials of unrighteous thoughts and actions and by affirmations of Truth and righteousness.

Eternal life can never be accomplished through the medium of death. People die from fear and from giving up their will. Man can overcome any bodily illness if he directs his will power in the way of life. This work is done not in a tense, grasping way, but by peacefully surrendering the personal will to God's will with the understanding and in the consciousness that God's will is life and light. "In him was life; and the life was the light of men."

Men in every avenue of expression are affirming eternal life to be man's true inheritance. As an example of this we have an article from the Associated Press, under this caption, "Longevity Secret is Believed Near." The article states:

Discovery of the tissue-building activities of the white blood corpuscles, believed by scientists to point the way to the indefinite prolongation of human life, was outlined today by Dr. Alexis Carrell, of the Rockefeller Institute, in an address before the National Academy of Sciences.

Dr. Carrell's statements were taken by many prominent scientists in his audience to indicate that the secret of longevity might be found through the discovery of a means of stimulating the activity of these corpuscles.

Dr. Carrell described the work of the leucocytes, or white corpuscles, which experiments had shown, he said, protected the body against infection and also stimulated the growth of new tissue and the regeneration of dormant cells.

He told of his experiments with animals which had indicated that the white blood corpuscles stimulated the growth of new tissue "by setting free growth-activating substances in the tissues." He pointed out that in extreme old age new tissue grew to heal wounds and broken bones.

This news is an incentive for those who have not studied the prolongation of life in the light of Spirit.

As metaphysicians we study life in the light of Spirit. God is Spirit, and to know God in the light of Spirit is life eternal. Man being God's offspring, he is

Spirit. When medical scientists comprehend man as spiritual being, they will seek the power of the Word of life to stimulate dead cells and worn-out tissues. The use of the word that quickens activity of the innate life is the one and only way to promote the continued growth of new tissue and the generation of new cells in the body. Jesus understood this law of life when he said: "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."

Jesus Christ taught spiritual healing as the means of attaining eternal life. He knew that spiritual healing is the first and most essential step in establishing the eternal life consciousness. Spiritual healing removes the idea of death from man's consciousness and supplants it with the idea of infinite life. Man lost sight of the life idea by descending into a state of limited consciousness, but he must be restored to the eternal life consciousness through the understanding of spiritual healing. To be healed means infinitely more than the restoration of normal external appearances. In a real sense it means absolute peace of mind, complete wholeness of body, and perfect harmony in affairs.

All healing is done by the growth of life. Life is the all-creative and the all-renewing power of nature. To illustrate this statement let us consider the healing of a tree. When a wound is made by the woodman's ax, the tree does not depend upon any external remedy for healing; in time the tree is healed by the natural processes of life.

The same power that works to heal the tree is constantly working in man, but man can accelerate the slow processes of nature by holding to the idea of perfection. Let me give an example:

A few years ago I was working in a shoe shop in the Middle West. While I was sewing on a sole I cut my finger almost to the bone. At that time I had just attained a knowledge of Truth. The first thought that

flashed across my mind was: "I am Spirit, pure and perfect. My blood is too pure to be wasted." I held this thought until I realized that it was a part of my consciousness. In this realization I discovered that the healing process had begun. Not a drop of blood was wasted. The next morning the wound was perfectly healed without a scar.

If a tree, which has little or no conscious intelligence, can be healed of a wound by the processes of nature, it follows that man, with conscious intelligence, can be healed of any disease or wound by a right understanding of the power which is constantly operative in all forms of life. To understand the creative power of life we must obey God by keeping the law of nature. Jesus understood the law of divine nature when he admonished: "If ye love me, ye will keep my commandments. . . . He that . . . keepeth them . . . shall be loved of my Father, and I will love him, and will manifest myself unto him." The Christ self is manifest in and through us as the substance of life and as the good that we desire when we keep God's law.

When we obey God all the forces in the universe work in harmony for us; if we disobey, everything works against us, even our own thoughts. "Know ye not, that to whom ye present yourselves *as* servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" We are told: "Through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. . . . even so might grace reign through righteousness unto eternal life."

Of what real advantage is the Gospel if it does not save from sin, sickness, and death, if it does not point the way to eternal life on this plane of existence? Of what real benefit is it if it does not point the way to healing of mind, body, character, and affairs, and if it does not meet our temporal needs? In his epistle

to the Romans, Paul says: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Some Christians believe in the Gospel, but they have never tried it. The modern Christians are proving that the Gospel of Jesus Christ is "the power of God unto salvation."

The greater part of Jesus' ministry was spent in healing, and when he commissioned his disciples to preach, he said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized [cleansed and purified] shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons [evil thoughts]; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands [exercise the power of mind] on the sick, and they shall recover." The signs which accompany a true Christian are the demonstration and the inspiration of his faith and understanding in the power of God.

Healing as taught and demonstrated by Jesus and his disciples is very simple. If men would study the word "healing" they would illumine their understanding. According to Webster's New International Dictionary, the word "heal" has a threefold definition: The first, "to cure of a disease, wound, or other derangement;" second, "to cure or restore to a sound or healthy condition;" third, "to restore to original purity or integrity; to make (a person) whole; to free from guilt; to restore from evil." In the first and second definitions healing is explained from the physical side of life, but in the third definition healing is defined from the spiritual and mental side of life, which relates back to cause. The primal cause of every disease and discord originates in mind. This being true, we must necessarily deal with the cause instead of with the effect. When the cause is remedied, the effect will disappear.

In a recent article it is stated: "Dr. Henry Dean, Belgian scientist, says imaginary illnesses are serious and real illnesses due to lack of equilibrium in our 'two nervous systems.' Real or unreal, imaginary troubles are most horribly depressing and cause most acute suffering. Fortunately, various faith cures help them." To be permanently healed of any disease or discord in body or affairs, man must be restored to his original purity by his faith and understanding in God. To do this his mind must be freed from guilt and his consciousness must be cleansed from evil.

When we really understand the nature of life, there will be no need for healing; by the law of its nature life will renew and rebuild every particle of the body. But until we attain the Christ understanding of the ever-renewing life, we must apply the spiritual healing method as taught by Jesus and his disciples.

Spiritual healing depends entirely upon the right attitude of mind. That is why Jesus instructed his disciples both to preach and to heal. The proper instruction should accompany every case of healing. If the body is healed without a corresponding change of mind, the error thought which caused the disease in the first place will produce it again. But if the mind is changed, or as Paul says, "transformed," there will be no recurrence of the old conditions. The old conditions will pass away with the change of mind. Therefore, "be ye transformed by the renewing of your mind," that you may be renewed in spirit, soul, and body.

This is the Jesus Christ message to man: "Go ye into all the world, and preach the gospel to the whole creation." "Preach the gospel to the whole creation." This means that the Christ message must be carried to every center of consciousness until the entire body is made whole. It also means that the message of Christ is universal and that it must be given to bird, beast, plant, soil, and space, as well as to humanity.

SOLVING A TITHING PROBLEM

WRITTEN BY A SILENT UNITY WORKER

I should like to ask you what to do. My husband is not inclined to tithe, thinking that one must hold on to every cent he gets. I want to tithe, and do so from what money I can make—but that seems such a little. What shall I do? You may answer in Unity magazine, as I think that there are others in the same plight that I am in.

WE DO NOT give individual, implicit advice as to what any person should do in the working out of the problems that are especially his. We can impart only a general explanation of certain truths as they are revealed to us.

We teach that each person should seek the guidance of the Holy Spirit within himself for light as to how he may best adjust the details of his life. When the application of a truth involves another person, as in your case, complications arise that can be adjusted only through Spirit. If one is faithful both to God and man, a way will be opened in time for him to carry into his outer acts the truth that he is daily realizing in the silence.

The building up and rounding out of one's character, which comes through meeting aright one's daily problems, is the real and permanent good to be gained. If one always remembers this, he will attain more spiritual progress than he will if he holds in mind only the outer thing that he wishes to do successfully.

If at present it seems impossible to tithe to the extent that you desire, because of your husband's attitude, you can be faithful in the matters that you are able to decide for yourself. You can be true to your daily meditation and prayer. You can find time to study Truth and so learn more of God. Perhaps you can tithe your time and give a certain portion of it to the radiating of the light that you have received, thus helping others into an understanding of the truth that the world sorely needs.

(Concerning this latter suggestion, we call your attention to our Silent-70 booklet.) You can at least tithe such money as is your own to handle.

In the light of true justice a wife who is industrious in her daily duties, who conscientiously cares for her home, husband, and family, surely should have the right to decide, regarding at least one half of her husband's income, whether it should be tithed or not. However, if such an action on her part would cause inharmony, she can still hold strongly to Truth, and put it into practice as far as she is able. If she does this, and trusts definitely in God to open the way for his will to be done more fully in her and in her dear ones, her desires will be fulfilled.

Although we believe in the tithing of one's money and outer substance, as well as in the giving of a just portion of one's thoughts, time, and talents definitely to the furtherance of God's kingdom upon earth, yet the greatest work that each one has to accomplish is a personal work. This work is the bringing of the Christ life into our own individual consciousness and expressing it fully in every avenue of our being. In all that we think, in all that we do, the thought of learning how to understand and express God fully in our own characters and lives should be ever before us. If we understand this truth thoroughly, we shall take quite a different attitude toward our daily problems and seeming conditions than we otherwise should; we shall be able to adjust them more quickly and easily, and shall get much more real satisfaction and blessing from them.

If we could see clearly that our outer work, our relations to those about us, and all the duties, experiences, and problems of our daily lives are simply instruments or exercises through which we may get spiritual training and thus become the Sons of God manifest, it would simplify matters for us greatly.

Man's sole duty and privilege in the world is to express God. If we are true to our mission in life, we

shall be true to those about us, to all mankind, and to God. Whether we consciously begin this work with the thought of being really true to ourselves or to God, it matters not; for if we are true to God we are true to our very highest ideals, and in being true to our highest ideals we are true to all men and to Spirit as well. God and man are inseparably united. God is the Cause, man is the effect; we must become perfect manifestations of the perfect principle which is the one source of all being. We are fast awakening to the truth that the spiritual and the so-called material are not so far removed from each other as we had thought. The blessed union of God in man and man in God, one life, one substance, one being, is becoming more and more real to us. Surely "This is the true God, and eternal life."

With this broader view before you, you will discern more clearly the right thought to take in the matter of tithing.

Take up daily for yourself and for your husband a strong realization of unlimited supply. Know that God, omnipresent Spirit substance, now enriches your every thought and establishes you in abundant good. Say often: *There is no lack in my thoughts or in my life. There is no lack in my husband's thoughts or in his life. There is no lack anywhere in all God's universe, because Spirit is always present everywhere in its fullness, and Spirit is life, love, understanding, substance, boundless supply. Spirit is now expressed in and through me and my husband and in all of our affairs, and is each day manifesting to us in increased prosperity and blessings of every kind. Praise God!*

Every man, however good he may be, has a yet better man dwelling in him, which is properly himself, but to whom nevertheless he is often unfaithful. It is to this interior and less mutable being that we should attach ourselves, not to the changeable, everyday man.—*Humboldt.*

THE JOY OF THE LORD IS YOUR STRENGTH

HARRIET A. BATSON

"THE LORD our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This, our Master said, is the first and greatest commandment. The overcomer must have but one God, and that good, for God is good, not both good and evil.

The overcomer must learn to become conscious of God's presence continually. He must love God (good) with all his heart, with all his mind, and with all his strength. Then there will be no room in his consciousness for that which is not good, for that which is adverse to God. If he loves God with all his mind, his mind will be filled with good, and there will be no room in it for evil. Evil will then disappear from his world; fear will also vanish, for perfect love casts out fear.

> The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.

Our Way-shower teaches that we must keep the eye single to good in order to progress. We grow like that which we continually look upon. If we are to become perfect, like our Father, our minds must be on perfection.

One of the best ways to keep the mind on the good is to praise the good whenever and wherever we see it. Gratitude is one of the best healing agents. Counting our blessings and rejoicing over them help to keep the mind on the good. In the New Testament we read that one of the fruits of the Spirit is joy. If we would keep whole and happy we must concentrate our minds on purity and perfection; therefore we should always rejoice in the good and thus keep our minds on the good.

Some one has said: "The happy man is the healthy and successful man. The world says he is happy because he is healthy and successful, but just the opposite is the truth—he is healthy and successful because he is happy; because a spiritual law is obeyed." Wealth and health increase with the spirit of praise and thanksgiving. The spirit of heaviness is depressing and health destroying. Rejoicing in the good lifts us out of and above discouragement, into the God consciousness. Where the Spirit of God is, evil is not—evil becomes nothing. We should keep our whole minds on the good by offering praise and thanksgiving; then there will be no room for doubt and anxiety; neither will there be room for strife or for hatred. Such thoughts mark the body with disease. Two thoughts cannot occupy the mind at the same time; let the good in, and error will disappear as darkness before the rising sun.

Praise helps to lift one into constructive thinking. Thinking with God is constructive. The consciousness of good heals. Disease cannot long remain in a mind that is filled with goodness, for in such a mind a sense of ease takes the place of dis-ease. Treat all error as nothing—no thing—and put it out of consciousness. Turn the thought to God and see the good only. If you are seeing both the good and the evil, then the evil is as likely to manifest as the good. "Keep the face toward the sunshine and the shadow will fall behind you." Overcome evil with good. Praise and give thanks continually, as Paul advises. Rejoicing brings divine power into action. Thank God for the good that you desire, even before you see it manifest, and you will bring it into manifestation. Many people have been healed by praise alone. They have praised God for health as though they had already received, praised until it manifested. Praising the good and perfect lifts one into the higher consciousness, and he loses sight of the false claim.

Nervousness can be overcome by seeing the pleasant side of every event. There is a pleasant side; look for it and give it your whole attention. Rejoice in the good always. Praise God all day long. This will keep the mind on the good. If you feel nettled or impatient, begin to look for the good and praise God for the good that you can see. Count your blessings until you feel the divine presence with you.

We should praise God for every inspiration that comes to us. All good is from God; let us thank him for it. Let us thank God for every bit of good, no matter how small, and thus help to bring more good into manifestation. A certain woman, in trying to realize more prosperity, praised God every night for everything that pointed toward prosperity and success, and jotted down a record of these blessings in a notebook and wrote, "Praise God," after each. If some one gave her even a very small present she remembered to make a note of it and to thank God for it. She said that this helped her to demonstrate prosperity.

"Bless Jehovah, O my soul, and forget not all his benefits." When we are about our daily tasks we should rejoice and bless God continually. We should realize his presence and know that God is doing the work.

You should praise God for protection when you are traveling along a road, on a train, or in a street car, and try to realize his presence and protecting care with you moment by moment. In crossing a street where there is much traffic, say, "Spirit goes before me and clears the way," and you will realize that Spirit does clear the way for you. By realizing His presence at all times you can overcome fear.

"All the way to heaven is heaven." We shall find that this is true if we consciously abide in the presence of God. Every day should be a song to us. A poet writes:

Every day's a song to me,
A song of praise to God
For the glory of his Fatherhood,
The power of his word.
Every day's a song to me,
For every day is God.

Happiness comes from living up to one's highest conception of righteousness. It is obtained by recognizing the voice of God and following it. People who are inharmonious are like the prodigal who had wandered away from his father; feeding on the husks of materialism, they have separated themselves in consciousness from God and no longer hear his voice or realize his presence.

After one has truly tasted of the real and eternal, if he tries to continue in the old way he will find that its allurements have vanished. Many who followed the Master mainly for the loaves and fishes had no depth of character and could not comprehend the meaning of Jesus' words; they soon became offended and followed him no more. But those who were ready for the higher life understood his words and gladly followed him.

After some of the worldly ones gave up trying to follow him, Jesus said to his disciples who were spiritually near him: "Would ye also go away?" Peter answered: "Lord, to whom shall we go? thou hast the words of eternal life." They who have truly tasted of the Christ life feel as did Peter. Nothing but the Christ life is worth while to them. The outgrown life is but a barren waste to the one who has glimpsed the unfolding life. Such a person would not go back if he could, he could not if he would. We know that Jesus had great peace and joy. He said to his disciples: "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full." Great peace have they who follow God's voice. "The joy of the Lord is your strength" (A. V.). When one is conscious of the divine presence with him, and walks and

talks with God, he finds that God is his strength. God is the strength of his people.

Every one loves to be in the company of happy people. Joy kindles joy. Every follower of Jesus has inner peace and joy that help to guide others into more of the light; he has something that worldly people need but have not. The worldly people see that the follower of Christ has what they want, and they too choose the right side. As we are lifted into the Christ life we draw others upward; thus we are healing the world, and we are hastening the day when all, from the least to the greatest, shall know God.

If there is inharmony in your life, nobody but yourself is the cause of it. When you encounter trials look within and see wherein you are falling short of recognizing and following God's voice. When your personal will crosses the will of God, you encounter storms. Trials and tribulations are but the call for you to come up higher—nearer God.

Some of the most cheerful people are those who have passed through much tribulation and have overcome a large part of their material natures; they have overcome the lower with the higher. These people who have risen above much, who have ceased to sigh over the world and the things of the world, have found peace and real joy in spiritual things. They have a peace that the world knows not of. They are tasting the true peace and joy and can now help others to find that peace and joy.

Peter and Paul tell us to rejoice even in the midst of persecution. Paul and Silas rejoiced and sang praises in prison. After their feet had been made fast in the stocks, they sang praises at midnight. Instead of murmuring at their lot and thinking hard thoughts about their persecutors, they lifted themselves above trouble by praise and song—lifted themselves into the God consciousness, and suddenly they obtained their freedom.

Song and praise are mighty to lift one out of gloom and discouragement into the higher consciousness where the presence of God is felt.

We should make the apparently adverse situation a joyous opportunity to prove our supremacy over conditions. "Great is he who beholds opportunity where others see only obstacles." If an enemy says hard things about us, he offers us an opportunity to grow stronger. Instead of resenting what is said, let us turn our thoughts to God and cleanse our consciousness. Perhaps the hard experience came as a lesson for us. Let us learn our lessons and grow in grace.

As we advance we learn that the appearance of a problem means that there is a solution to that problem. The experiences which come to us are such as we need to promote our souls' growth. Let us follow our Master. Jesus entertained no hard thoughts toward even his worst enemies. He said: "Father, forgive them; for they know not what they do." Jesus purified his own mind. He lifted himself into the God consciousness. His purified consciousness enabled him to do his mighty works, even overcome the last enemy—death. He said: "Be of good cheer; I have overcome the world." The same Spirit which raised Jesus out of mortal consciousness will raise us up, when we lay hold of it with the same patience and perseverance that Jesus used.

Joy is the result of harmonizing the mind with God. In unity with our Father we find the path of light "that shineth more and more unto the perfect day." The joy of the Lord is spiritual feeling.

Let us determine to have no consciousness but good, to know only love divine. "In overflowing life and praise spend each God-filled hour, abiding in the consciousness of perfect love and power."

Whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him.—*I John.*

UNION WITH THE ABSOLUTE

EDMUND K. GOLDSBOROUGH

FROM time immemorial spiritual seers have realized that through a process of eliminating undesirable qualities from consciousness, the divine selfhood may be brought to light. This state, frequently referred to as "cosmic" or "mystical," transcends the physical, and is yet to be demonstrated.

Many a child, until poisoned by pernicious material belief, is conscious, in a measure at least, of this cosmic sense. Jesus recognized this fact when he said: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." The Master clearly saw that the minds of men must be drained of the torpid undercurrents of sin, in order that a state of purity might be attained.

Many of us will recall that, in our early years, at times we felt a sublime presence pressing in upon us from all sides, and actually appearing to make the world "appareled in celestial light." Likewise we remember that as we became older and our minds gradually assimilated the various ideas coincident with material existence, the soft, spiritual glow seemed to fade, until apparently it was lost altogether. "Shades of the prison-house," indeed, "begin to close upon the growing boy," as Wordsworth affirms. This mental bondage can be attributed entirely to false methods of education and ignorance of man's true relationship to his Maker. But despite our false beliefs, the light of love continues to blaze, in never lessening effulgence; however, the cobwebs must be brushed from consciousness before we can bask in the beauty and spiritual warmth of this light.

The brightest flower will fade when removed from the sunlight and placed in some dark, dank spot; so will the tender buds of unfolding thought suffer blight when environed by conditions that are wholly uncon-

ducive to gladness and growth. When the sensitive thought of a child is saturated with falsity and fear—trained to function erroneously from altogether mistaken premises—then will the mental harvest in later life be bitter. Frequently—unless we are guarding our mental mansions—the thought of some past sorrow or failure is transmitted to the conscious mind from the realm of the subconscious, where a seemingly indelible impression of past events has been inscribed. Often memory holds one captive until the blurs and blots of former days are dispelled by the inrushing tides of infinite, divine Truth.

In order for justice, peace, happiness, and health to be established, or, in other words, for union with the absolute to be attained, it will be necessary to educate mankind to think correctly, spiritually. Otherwise the race will remain enslaved and the experience of generations, committing sin and paying therefor in sickness and death will be rehearsed repeatedly. Despite the fact that Christ Jesus taught and proved the kingdom of heaven to be within, the race, not having understood this truth, has believed it to be without, and for this reason has never found it!

Undemonstrable doctrines hinder rather than heal. The shackles of ignorance must be broken before even approximate mental and physical freedom are realized.

When Jesus was asked what a man must do to inherit everlasting life, his answer showed that evidently he did not attach any importance to ritualistic belief. The Nazarene, with characteristic simplicity and decision, said: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself." When this divine behest shall be obeyed literally, then will the hour of universal brotherhood dawn in glorious effulgence; sectarianism will be no more, and union with the Absolute will become an established thing.

The Home

Christ is the head of this house.

ATTAINING UNIVERSAL PEACE

THEODOSIA DEWITT SCHOBERT

IF AMERICAN women would come into the right attitude of mind on the peace question, and in their every thought, word, and deed work for peace, there could be no doubt as to what the result would be. They would radiate a consciousness that would penetrate every country, and the whole world would be changed. American women could bring about such a change, if they would. Are they interested in becoming far enough removed from the warring thoughts within themselves and from their own selfishness to pray in an effective spirit for world-wide peace?

Peace is the fruit of righteousness, and it must first be established in the consciousness of the individuals before it can be outwardly established among the nations. "The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever." Peace would come quickly among men and among the nations if each individual who wants peace would, through the power of divine love, dissolve every warring thought, every thought of hatred, of discontent, of unforgiveness, of greed, of covetousness, and of selfishness. If each person would learn to love God with all his heart and his neighbor as himself; if he would put away belief in evil as a power working in himself or in others; if he would fill his consciousness with a strong faith in the one Power and one Presence, the Good omnipotent, there could be no war. But so long as people continue

to foster the little self in themselves, their prayers for outer adjustments will avail little. To the extent that people are willing to let go of personal selfishness will their prayers be effective in the outer.

The first and most important requisite for peace is that every individual who wishes peace on earth shall work faithfully to establish peace in his own mind and body. The mothers and the daughters of this country can do little through a national prayer to establish peace among the nations unless they see the need of eliminating error from their own consciousness, unless they enter into the peace that they wish to have brought to pass in the outer. By establishing themselves in peace, they can bring it to pass on the outside.

The elimination of error should always begin within the one who sees the error. When he has made the adjustment in himself he will see clearly how to help his brother to make it. The same is as true of nations as it is of individuals. When the individuals will have won the victory in their own lives, it will shine out into the world and draw others to the beauty and perfection of Truth.

TO BECOME AS A LITTLE CHILD

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space; it is

To see a world in a grain of sand,
And a heaven in a wild flower:
Hold infinity in the palm of your hand,
And eternity in an hour.

—*Francis Thompson.*

THE SILENCE

JESSIE BROWN

ROBERT and Betty Jane had just finished listening in to the bedtime story over the radio. Each heaved a happy, contented sigh to know that the princess had been rescued and carried safely home to the castle. Then Betty Jane's inquiring voice asked: "Where does the radio come from?"

Robert, two years older than Betty Jane, felt thoroughly informed on the subject of radio, and hastened to explain:

"You see, the lady at the sending station sits in front of a little round thing called a miker—what is it, Mother?"

Mother, coming to the rescue supplied, "microphone."

"Yes, that's it, microphone. Well, she sits in front of the microphone and she tells the story. Sometimes she makes it up, and sometimes she tells a story that she once read in a fairy tale book. The microphone has a wire on it that goes outside, up on the roof, and the story that the lady tells is carried on the wire, and the story on the wire vibrates. Isn't that what it does, Mamma?"

"Yes, it vibrates."

"Yes, it vibrates at 200 meters, or whatever number the sending station wants to use. Then the message is given to the air, and it goes in the air just everywhere—everywhere in this city, and everywhere in this state, and all over the country, to New York, to California, to Florida—and yes, it goes to Australia, and it goes to Africa, too. And all the time the story is in the air it vibrates just the same as when it was on the wire. Then all the people who are listening in can tune their sets so that they vibrate just like the wire at the library, then their wires catch the vibration, and they can hear

the story with their sets." Then Robert sighed with relief and with the satisfaction of a job well done.

Mother had been listening to this recital by her nine-year-old son and was proud of the way in which he had put his explanation into words. After a few moments she said:

"Children, do you know that there is a more wonderful listening in than listening in on the radio?"

"Oh, is there?" said little Betty Jane. "Tell us about that too, Mummy."

"This listening in does not require any microphone, or any wires, or any receiving set."

"Well, how does it work then?" asked Robert.

"You know, dears, we have often talked about God. Where is God?"

"God is everywhere, isn't he, Mother? He is everywhere in the air, and he is inside me, too."

"Yes, Son. God is everywhere, and God speaks to you. God's message is in the air just as the radio message is in the air, and you can listen in by being very still and thinking to yourself that God is speaking to you. If you will sit quietly and close your eyes and think about God, you will hear the message that God is broadcasting to you—it may not be in words, but you will get the message, and you will know what God says to you. Then, after listening in to God, you can do some broadcasting. Keep on sitting still, with your eyes closed, and think what you want. Then you can speak out loud and say what you want, or you can say it quietly to yourself, or you can just think it. Jesus Christ said that if we ask God for anything we should believe that we get it; so when we ask for anything, we know that we have it and we thank God for what he has done for us. You may say: 'God blesses Father and Mother. God blesses my happy home. God blesses me and makes me happy. God blesses all the boys and all the girls that I play with. God blesses my lessons at school. God helps me with my lessons. God helps me in

my play. God makes me grow into a fine big boy. And, Betty Jane, you can say, 'God makes me grow into a fine big girl.' "

The mother paused, and allowed the children to get the realization of speaking to God; then she said: "That's enough for tonight; tomorrow night I am going to tell you more. Now, off to bed, my young hopefuls."

THE IMMORTALS

If we mothers just keep command of our nerves we will find that we have no nervous children. . . . Learn to train yourself, and then you will have no trouble in training your children, for you will be traveling the open road with them hand in hand to the understanding of your individual selves. . . . Life is made up of mental actions; you are learning from your children where you seem to be the teacher. Even the public teacher who is unable to draw thought from his students is not much of a teacher. You can even exchange thought with a baby, if you know how to think. There is the same depth of thought in the infant that there is in the adult; the difference is in the mortal body and not in the ego of the individual. You soon find that you are carrying in your arms, not an infant, but an immortal. When you look into the eyes of the baby you are looking into the depths of divinity. The individual is eternal as an ego and you are associated with the gods. All the world is coming into that place where Jesus Christ was when he said that all live unto God. God is not the God of the dead but of the living, for all live unto him. Instead of seeing infants when they brought little children unto him, he saw the angels in heaven. It changes the whole face of thought when we face immortality. You do not have to go to heaven in order to come into direct contact with the immortals. You are putting those dainty garments on an immortal when you are dressing the baby. *Scientific Christian.*

ONE ASPECT OF CHILD TRAINING

ANY A mother seeks advice about bringing up her child. In the Physical Culture magazine from which we quote, with permission, Olga Rudholm tells of the advice that she gave to a mother who considered her eight-year-old son to be incorrigible. The mother was told to write the following prescription in her notebook, and to follow it implicitly for one month:

For one month, no matter what Bob does, ignore him absolutely, just as long as he is bad.

But the very second he does something that you can construe as good, as worthy of commendation of some sort, you are to center the attention of the family on him. You are to give him the center of the stage with the spotlight full on, while he is good.

The article goes on to say:

When this soaked into the mother's comprehension, she turned to me in alarm. "You don't mean this literally! You don't mean that I'm to do nothing, say nothing to him, no matter *what* he does!"

"I mean it literally, in your case, because you have gone so far wrong that it will take stringent treatment to set it right. You are to ignore him absolutely while he's bad and pay attention to him only when he's good."

"Well, what if he breaks a window?" she asked in desperation.

"Settle with the person who owns the window, and bring me the bill. I'll pay for the windows he breaks in a month. You stop worrying about what he *may* do. Use your mind figuring how to give him attention, naturally and sincerely, whenever you can. Keep this in mind: Your son is far too bright a lad to be taken in by insincere praise, commendation you gush out just to be doing it, meaningless because it's forced. You've got to be sincere in your praise of him, or he'll see through you, and be worse than ever."

"Well, I hardly know how to begin," she demurred.

"Start by going home to sit by yourself for an hour. Think of all the possible times you could have praised him this last month, for instance. Even if it were only the neat way he mended his baseball glove, there's one chance, a

good one, too. It doesn't have to be you he did the good to. That will come, as the treatment goes on."

Two weeks later, Bob's mother came into my office, with a very different expression on her face from the half-defiance which she had the first time.

She burst out in genuine contrition. "I ought to come in here on bended knees. I feel absolutely wicked. Why, I actually feel like apologizing to my own child for doing such wrong things to him—for going at him in such an entirely wrong way—" The method had worked again—as always.

"Why don't you?" was my only answer to this.

"Oh, it wouldn't do to apologize to your child, would it?" she asked dubiously. "Wouldn't that weaken discipline?"

"Still hanging on to the old mistaken notions of the scold-and-thump method, aren't you?" I smiled at her teasingly. "Never mind, you'll come to it. You're going to heave overboard a lot of the ideas you've worshiped because they're old—the idea of superior and inferior that you and I inherited from our generation ahead. When you get ready to drop that particular mistake, keep in mind 'co-öperation.' And now, tell me how you got along with Bob."

She began with glowing face. "It's marvelous. I can't tell you how we've stood astonished. He does want the attention, and when he finds he gets it by being good, not bad, why, good he is. Really, the boy acted like a thirsty plant, sopping up the attention and praise we gave him, just as you said he would. He fairly went around figuring out the nice little things he could do to get the spotlight from us, as you put it. We've been positively wicked to that child—he's another boy entirely, in his disposition. He's losing all that sullenness, only pouts once in a while."

THE BODY TEMPLE

Your body is more wonderful than any cathedral or synagogue. No preacher can minister to you as can the Christ in your midst. The most beautiful temple you can possibly erect to God is that beautiful body temple in which God is glorified. Be not mindful of old traditions about the body. When the Christ in you declares the spiritual law to your body temple, accept its God-given authority.—*Unity Daily Word.*

MOTHERHOOD DEPARTMENT

THE MOTHER IDEAL—JESUS CHRIST

JOSEPHINE DAVIS

AT different times there have appeared, in this magazine, articles that may have seemed to put the work of bearing and rearing children as the highest of all work. Such is far from being the real teaching of Unity. These articles have been written for women who are, or who are expecting to be, physical mothers. That is the phase of life through which many women are evolving. It is for them the highest work—on the natural plane—for it is their work.

There are as many ways of expressing God's will as there are souls to express it, and the work of one is just as important as the work of any other, whether it be tilling the ground, or bearing and rearing children, or any other occupation. Whatever form of activity one may be engaged in, there is but one ultimate goal for him: the finding and identifying of himself with the Christ within.

In the evolution of man from the state of barely conscious existence to his finding of himself as the son of God, there are many stages. First is the lowest or animal state of consciousness where his interests are wholly personal and selfish—in the attaining of outer things, such as food and shelter. Indwelling Spirit's never-ceasing urge for recognition keeps him from being content with what he acquires; it pushes him ever onward, broadening and refining his ideals. Man gradually learns through experience that the outer things are but symbols of what he really desires and that he has satisfaction to the degree in which he lays hold upon the divine ideas that lie back of all manifestation. Motherhood with its round of anxiety, joy, sorrow, and final

separation from dear ones brings the same disillusionment that comes with the attainment of any other symbol.

It is the idea underlying this symbol of motherhood that every man, woman, or child is seeking—consciously or unconsciously—for every one is a potential mother. In the divine idea, man, there is no sex, and it is the purpose of man to become conscious of and to identify himself with the divine idea. Each one must come to know that he is, in his real self, the son of God, to know that the Christ Child within him (in which are all the qualities of God) is that which he is endeavoring to bring forth.

Jesus knew this truth, and he devoted his life to bringing the Christ forth into perfect manifestation. Thus he became the perfect example of motherhood.

"I am the way, and the truth, and the life."

Alameda, Calif.—I thank you for help in demonstrating that God never intended a mother to have pain in bringing a child into the world. My baby came, and I was entirely free from pain. I give thanks for the perfect expression.—*Mrs. E. H. R.*

Tongaat, S. Africa—Some time ago I cabled you regarding my wife, who was about to be confined. The result was that the event took place with absolute harmony prevailing. One could not imagine a more perfect baby—always healthy, smiling, cheerful. She is termed a typical Unity baby. I shall always be grateful to you for your invaluable help.—*L. C.*

Los Angeles, Calif.—I wish to express my thanks for the great help that I have derived from the monthly lessons sent by you. I have followed the instructions daily, and I find them most helpful and uplifting. Peace and joy fill my life. Blessings on your splendid work.—*Mrs. V. L. B.*

Aurora, Colo.—I am well and happy and I know that God and Unity are working for me. I am receiving a wonderful spiritual uplift from the prayers which are sent to me by the motherhood department. I know that my little one and I rest in the arms of everlasting love and I rejoice and am glad. I have absolutely no fear. God bless you in your wonderful work.—*Mrs. L. J. R.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE HEAVENLY PROVIDER

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?—*Matthew's Narrative.*

Omnipresent good is now manifest and I bless this food as an expression of God.—*W. C.*

As I drink I drink in Spirit; as I eat I appropriate substance, and I realize my communion with God.—*H. DeL. P.*

The Lord is our shepherd; we shall not want. He has prepared a table of bountiful blessings before us. He has given us a cup of living water; it runneth over. Let us dwell in this consciousness of the Lord forever. Amen.—*F. W.*

Our Father, thou giver of every good and perfect gift, we thank thee for abundance of good. Amen.—*A. L. R.*

FOR CHILDREN

Lord, bless not only food and drink,
But all we do and say and think,
So that from all our work and play,
We shall be better for this day.

SUNDAY LESSONS

LESSON 10, MARCH 8, 1925.

Unity Subject—GIVING UP THE WHOLE PERSONALITY.

International Subject—THE SAVIOR ON THE CROSS.—Luke 23:33-46.

33. And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

36. And the soldiers also mocked him, coming to him, offering him vinegar,

37. And saying, If thou art the King of the Jews, save thyself.

38. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39. And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said, Jesus, remember me when thou comest in thy kingdom.

43. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45. The sun's light failing: and the veil of the temple was rent in the midst.

46. And Jesus, crying with a loud voice, said, Father,

into thy hands I commend my spirit: and having said this, he gave up the ghost.

GOLDEN TEXT—*He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?*—Romans 8:32.

SILENT PRAYER—*I willingly give up all human limitations, that Christ may wholly rule in me.*

The cross represents two currents of thought in human consciousness. The perpendicular bar stands for the inner current of divine life, and the horizontal bar stands for the cross current of human limitation. Human limitation is the "mind of the flesh," of Paul. It burdens the body with its erroneous beliefs. The center of action of mortal mind (mind of the flesh) is in the brain, and here it has to be met in the final overcoming that the I AM undertakes—"the place which is called The skull."

The limitations of mortal mind—not the I AM or the body—die on the cross. The crucifixion typifies the final erasure of error from consciousness. Every time that we give up something of personal limitation, or error, there is a crucifixion. When we are willing to surrender all that falls short of the Divine and to retain only that which is good and abiding, the death on the cross is accomplished. In consciously giving up the whole error mentality, man does not die, but the false ego (adversary or personality) that has entered the human and become part of the consciousness is fully eradicated.

The two that are crucified with Jesus represent the duality of belief that functions in the human consciousness as good and evil. Jesus between them represents the poise of the I AM. Jesus tells one, the consciousness of good, "To-day shalt thou be with me in Paradise;" the other, the consciousness of evil, dies cursing. Evil is lost in its own nothingness or negation when the mind

acknowledges the reality and the everlastingness of good.

The two malefactors who were crucified, one on the right hand and the other on the left hand of Jesus, also refer to the past and the future. The past is full of regrets and accusations, but the future is hopeful and sees good ahead in spite of the great trial at hand.

The seamless robe, for which the soldiers cast lots, represents Truth in its harmonious expression and unchangeable perfection. It represents also a consciousness of unity, a recognition of the one cause, the one unbroken life, running through all manifestation.

The superscription written over Jesus, "THIS IS THE KING OF THE JEWS," was given in three languages: Hebrew, Greek, and Latin. This means that the word of the I AM goes forth as a ruling suggestion in the spiritual the intellectual, and the animal, in individual consciousness, but the doing away with the limitations of mortal mind pulls down all walls of partition, and the whole man accepts the word of Truth.

The darkness symbolizes the failure in understanding that troubles the soul in times of great trial. The rending of the veil of the temple pictures a letting go of the belief in the reality of material consciousness. This brings an awakening to the light of Spirit, an awakening or resurrection into new light and life, that always follows the release of error ideas. The relinquishment of the soul to God is the final giving up of all human ambitions and aims. When this point is reached, the soul enters into glory.

Like all the other allegories of Jesus' life, the death on the cross appears to be more important when it is understood to be the demonstration of an experience that is common to all men who are passing from the human to the divine, than it is when looked upon simply as a historical event. While letting go of the limitations of mortal consciousness we all have crucifixions, deaths, and burials in our experiences, even as Jesus

Christ had them, yet none of them appears real when we believe in the power of the one Life to save us to the uttermost. Because we know something of "the power of his resurrection," we gladly suffer the loss of all the personal, limited, mortal mind, that the Christ may come into complete expression and manifestation throughout our entire being. To know him thus is life eternal.

QUESTIONS

1. What does the cross represent?
2. What is it that dies on the cross, and what is the lesson in the crucifixion?
3. What do the two who are crucified with Jesus represent?
4. What does the seamless robe symbolize?
5. What is the meaning of the superscription that was written over Jesus?
6. What does the rending of the veil of the temple signify, and for what does it open the way?

LESSON 11, MARCH 15, 1925.

Unity Subject—THE SUPREMACY OF THE *I AM* DEMONSTRATED.

International Subject—OUR LORD'S RESURRECTION.—John 20:1-16.

1. Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.
2. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.
3. Peter therefore went forth, and the other disciple, and they went toward the tomb.
4. And they ran both together: and the other disciple outran Peter, and came first to the tomb;
5. And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.
6. Simon Peter therefore also cometh, following him,

and entered into the tomb; and he beholdeth the linen cloths lying,

7. And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. So the disciples went away again unto their own home.

11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12. And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.

GOLDEN TEXT—*The Lord is risen indeed.*—Luke 24:34.

SILENT PRAYER—"*I am the resurrection, and the life.*" *I rise triumphant out of every trial.*

The crucifixion, death, resurrection, and ascension of Jesus Christ teach in symbols, to those who study the inner life of man, transcendent lessons on states of consciousness of which the ordinary man has no concept; hence, to explain the meaning of these lessons in detail is beyond words. It is like describing the circulation of the blood to one who does not know that he has blood. The physiology of the soul is as definite as the physiology of the body, and far more intricate. Spirit, soul,

and body have their states of consciousness and centers of action and are governed by laws that preserve their homogeneous relations. Every person, place, act, position, and word in the great drama of the life of Jesus symbolizes the character and the movement of various factors of man's being.

Those who have studied thought and its capacity to build structures visible and invisible have some idea of the general character of the individual consciousness. We may say that there are three fundamental states of consciousness in each individual—the superconscious, or purely spiritual, which is the Christ consciousness; the subconscious, which is the stored-up thought emanations of the individual, the soul; and the conscious, the realm that the *I* takes cognizance of each moment.

In the regeneration, which is symbolically described in the experiences of Jesus, the carnal or false consciousness, which has been generated through ignorant thinking, is eliminated, and the *I* comes into clear understanding of its right relation to God. But the body, the instrument of the soul, has been so long dominated by the carnal mind that when the carnal mind is taken away the body lies for a time in a comatose condition, in the sleep which is commonly called death. Death results in physical disintegration unless the I AM has mastered carnality and cast it out of the temple before this sleep comes. Jesus knew that he would have to cast out the false mentality, and he knew the negative condition that would follow in the body. He knew that he would have to die, but he had prepared against death by building up in consciousness the true, spiritual life and its spiritual body. So when the mortal concept of life dissolved he was ready with the true concept, and it was with this that he raised his body.

The question is often asked whether we believe that Jesus rose from the dead with the same body that walked the earth, and what became of that body. The

historical account makes it clear that after the resurrection Jesus had the crucified body. He showed Thomas the imprint of the nails; he assured his disciples that he was not a ghost, but was a real flesh-and-bone man. The present status of Jesus' body is a proposition not easy to explain, because of a lack of terms adequate to describe that inner plane of consciousness termed "the spiritual," into which Jesus entered with his body.

Mary represents the soul, which first awakens after the great overcoming. "As she wept, she stooped and looked into the tomb." She looks into the earthly consciousness for the I AM. There she sees two angels, one at the head and one at the feet; they are in white, and represent will and understanding, which henceforth rule the body consciousness. (The two angels may also be said to be affirmation and denial. Through the use of these messengers of the I AM the body is taken out of the tomb of matter and flesh.) But Mary, the soul, soon discovers the living I AM in her very presence. She would cling to him, but this she is forbidden in the words, "touch me not." The soul would hold the I AM in the limited world instead of letting it ascend to the superconscious realm.

The resurrection of Jesus takes place in us every time that we rise to the realization of the perpetual, indwelling life, connecting us with the Father. When we have through the power of true affirmations overcome mortal thought, we should remember not to linger in the realm of psychic affections, but should hold ourselves in the spiritual. Then through the uplifting power of the I AM in its true estate, we shall be able to elevate the subjective consciousness to the heavenly realm of thought, and the ascension of the whole man will take place when the necessary development has been accomplished.

QUESTIONS

1. What do the crucifixion, death, and resurrection

of Jesus Christ teach to those who study the inner life of man?

2. What are the three fundamental states of consciousness in each individual?

3. What takes place in the regeneration?

4. How did Jesus prepare for the raising of his body?

5. What is signified by Mary and her attitude toward the risen Jesus?

Lesson 12, March 22, 1925.

Unity Subject—COMPLETE CONSCIOUSNESS OF THE SPIRITUAL BODY.

International Subject—THE FORTY DAYS AND THE ASCENSION.—Luke 24:36-53.

36. And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37. But they were terrified and affrighted, and supposed that they beheld a spirit.

38. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39. See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40. And when he had said this, he showed them his hands and his feet.

41. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?

42. And they gave him a piece of a broiled fish.

43. And he took it, and ate before them.

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the scriptures;

46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance and remission of sins should

be preached in his name unto all the nations, beginning from Jerusalem.

48. Ye are witnesses of these things.

49. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50. And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy:

53. And were continually in the temple, blessing God.

GOLDEN TEXT—*Ye are witnesses of these things.* —Luke 24:48.

SILENT PRAYER—*I am thankful for the consciousness that my entire being, including my body, is spiritual.*

The resurrection and the ascension of Jesus are a great mystery to those who read the Bible in the letter and have no discernment of the power of Spirit to transform the body.

That Jesus knew how to restore life to dead organs is evidenced by his healing paralytics and blind people. He knew how to restore life to dead bodies; others living in his age did not. He sought to make his methods clear to his disciples and companions, but at that time they could not comprehend the import of his teachings. He told them that he would be crucified and that he would come to life again, but they seemed to have no understanding of what he was saying. They thought that he was telling them about the temple at Jerusalem, when he was talking of his own body temple, which he could lay down and take up at will. Afterward when they became conscious of the Holy Spirit within themselves their eyes were opened to the truth of Jesus Christ's ministry.

It was not at all strange that the friends and followers of Jesus "were terrified and affrighted" when Jesus suddenly appeared in their midst after his resur-

rection. They thought that he was a ghost, that only the spirit of the dead Jesus was appearing to them. But he showed them his hands and his feet, and asked them to assure themselves that he was a real flesh-and-bone man. He also ate before them, to prove to them that he had truly risen from the dead as he had said he would. (See verses 36-43 of lesson.)

They did not understand that for years Jesus had been training his soul to accomplish eternal life. He had spent whole nights in prayer, and through the intensity of his devotions had made union with Divine Mind. This union was complete, and his whole being was flooded with spiritual life, power, substance, and the wisdom to use them in divine order. In this manner he projected the divine body idea, and through it his mortal body was transformed into an immortal body. This was accomplished before the crucifixion, and Jesus knew that he had so strengthened his soul that it would restore his body, no matter how harshly the body might be used by destructive men.

Jesus had obtained power on the three planes of consciousness: spiritual, psychical, and material. These three planes are symbolically designated as three days. After his resurrection Jesus held his body on the psychical or the astral plane for forty days, and then transmuted it to the spiritual, where it exists to this day as a body of thought and mind force. Having a body of thought, Jesus is able to quicken the bodies of persons who attract his power by believing in him; as a body of force, he energizes those who believe in his power.

Daily those who have entered into the Jesus Christ discipline are mentally going through the crucifixion, death, burial, resurrection, and ascension of the "man in Christ." The new man that results is born of a divine idea through the overshadowing of the Holy Spirit, the idea that man is a spiritual being. He is a "holy thing."

This new and true idea of man enters the consciousness of the new body in Christ. Paul said: "I die daily." Our times of travail are caused by the constant dying of the old and the resurrection of the new. But at each resurrection the new body in Christ is a little stronger than before. Then there are the times of ascension, in which we are received up into the heavens, symbolized in the life of Jesus as the transfiguration. An experience of this nature nearly always is followed by a descent of spiritual power into consciousness. In order to have this Holy Ghost baptism, we must be looking for it; that is, our attention must be centered in things spiritual. The disciples were to tarry in the city until they were clothed with power from on high. They were to stay in Jerusalem; for us this injunction means that we must consciously abide in spiritual thought and in peace, waiting on and communing with our indwelling Lord, that we may come into a realization of our innate power, wisdom, love, and understanding which will enable us to be witnesses for Christ, both throughout our own souls and bodies and to other people.

It was "over against Bethany" that Jesus blessed his disciples and was "parted from them, and was carried up into heaven." Bethany means "fruitage," or "place of fruits." When we make a mental demonstration we get a certain result in mind and body. This is called the fruit of our thought. At a previous time, when in Bethany, Jesus had realized the fruit or effect of raising Lazarus—that is, quickening certain sleeping energies in his subconsciousness. At his ascension into heaven he realized the fruit of his complete consciousness of the spiritual body. And he left us an example that we should follow.

QUESTIONS

1. How do we know that Jesus knew how to restore life to all parts of man's organism?

2. Why could not his immediate followers understand him?

3. How did Jesus prepare himself for resurrection and ascension?

4. How is the "new man" born in us, and how do we become conscious of the new body in Christ?

5. How may we obtain the Holy Ghost baptism?

6. Explain the metaphysical meaning of "Bethany."

LESSON 13, MARCH 29, 1925.

Unity Subject—REDEEMED MAN.

International Subject—CLOSING PERIOD OF CHRIST'S MINISTRY.—Rev. 1:9-18.

9. I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet

11. Saying, What thou seest, write in a book and send *it* to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

13. And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire;

15. And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

18. And the Living one; and I was dead, and behold,

I am alive for evermore, and I have the keys of death and of Hades.

GOLDEN TEXT—*Jesus Christ is the same yesterday and today, yea and for ever.*—Heb. 13:8.

SILENT PRAYER—*I shall be like him for I shall see him as he is.*

The International Sunday School lesson for today is a review of the twelve preceding lessons. You may refresh your memory of them by reading them over prayerfully, as they are given in the Bible and in the Unity magazines for the past three months. Spend some time in meditation upon them. Then come with us for a brief view of the picture that John saw, the picture that he gives in the first chapter of Revelation. This is a picture of the man Jesus as he exists today in his glorified, redeemed body; it is also a picture of what we shall be like when we shall become like him in manifestation, as we are like him in the inner.

When man crucifies the personality and kills out all human selfishness his thoughts are resolved into divine ideas and his body takes on its true character, which is a manifestation of divine intelligence. In his true estate man is not confined to a body of definite form; he has centers of consciousness around which he can make a form if he so desires, but the form so made is for the purpose of bringing his presence to the comprehension primarily of the sense man.

In the text of this lesson (the text is the devotional reading suggested by the regular International Sunday School Lesson Committee) the resurrected and ascended Jesus Christ is described as showing himself to John in symbolical form and then explaining the symbology to him. The purpose of the body is to demonstrate the presence of God. Thus prophets and Scripture writers likened the body to a church. When Jesus commended the spiritual discernment of Peter, and said, "upon this

rock I will build my church," he referred to his body. He also compared his body to the temple in Jerusalem, which was a church.

But the body is not one church; it is seven churches. These seven churches are not discerned until the light of divine intelligence is turned in upon them. The seven churches are represented by the seven golden candlesticks. In the midst of this light is one "like unto a son of man." The description which follows the first chapter of Revelation is wholly symbolical, and represents the undeveloped powers which are latent in every man.

When the seven nerve centers in the organism are quickened, purified, and their psychic and sense intelligence is transmuted into spiritual intelligence, they may be compared to electric light globes through which the current of divine life, love, and intelligence flows and breaks forth into light. Fire flashes from the eyes, the feet glow as burnished brass, and the voice is like the music of flowing streams. The seven stars in the right hand are the sevenfold powers of man in intelligent action, and the countenance is as the sun in his strength —the wisdom and warmth of Divine Mind are poured forth in unlimited splendor.

This mighty being of Revelation awed John, the disciple of love, who "fell at his feet as one dead." John was assured that there was nothing to fear. It was not an angel or a god that he beheld, but a live man, one who had been in sense consciousness, had passed through all the stages of death, and had the keys to the various thought states that are represented by death and hell; he had risen above them and he declared himself "alive for evermore."

It is well for us to understand that all men who are not like Jesus may be considered dead. They are dead in trespasses and sins, and though they for a season walk about in what is called living bodies, they are not

truly alive. Those bodies are not under the complete dominion of the I AM; they go through a further process of dissolution known as death of the flesh. But it is possible for man to make his body as truly alive as is that of Jesus Christ. To do this is the work set before every one of us. It is important that we begin at once to make "life eternal" ours right here and now. Jesus Christ is now in our midst, helping us and judging our work day by day.

A minister once dreamed that while he was preaching, Jesus Christ came into his church and listened to his sermon but left before the minister could get an opportunity to talk with him. In fact he did not know that the stranger was Jesus until he had inquired of the man in whose pew Jesus had sat. Then, to use the minister's own words, there came to him "an indescribable rush of emotion." "What was I saying? In what spirit did I preach? What did he think of our sanctuary? How was he impressed with the music and the order of worship? A lifetime, almost an eternity of interest, crowded into a single moment." This dream was as real to the minister as Peter's vision (described in Acts 10:9-16) was to Peter, and it changed the minister's life, his ministry, and his church.

The first question that every reader will ask is: Was the stranger the real Jesus or merely an imaginary personality?" This question cannot be answered so that one who thinks in the three-dimensional realm can understand. By one who comprehends the capacity and power of spiritual ideas the appearance of Jesus will be understood in its right relation. Jesus exists in a realm of being where the limitations of form are dissolved. He lives in the body idea through which he can project a body at will. When we have identified ourselves with the Father mind in the degree that Jesus did, we shall see him face to face in his spiritual reality. But while we are in the consciousness of the physical body,

Jesus appears to us in physical form. What the minister saw in his dream was a mental picture impressed upon his soul by Jesus, who stood by Paul in the same way. Many have seen him in this mind mirage, but they will not see him as he is, until they awake in his likeness, that is, become like him.

QUESTIONS

1. What picture did John see, and later describe in the first chapter of Revelation?
2. How does man's body take on its true character?
3. In man's true estate is he confined to a body of definite form? Explain.
4. What is the purpose of the body, and to what is the body likened by writers of the Scriptures?
5. What is represented by the seven golden candlesticks?
6. Is any one really alive who is not like Jesus? Explain.
7. Can Jesus appear to man today, and if so, how?

STRENGTH

The exercise of mental strength must be restricted to the personal domain; otherwise intolerance may result. Moral strength must be exercised with due regard for others, or it becomes stubbornness. Physical strength must be balanced by mental and moral strength, to prevent its becoming brutality. Strength exercised in conjunction with the Golden Rule is the strength that Jesus Christ exercised. "All power is given unto me in heaven and in earth."—*Imelda Octavia Shanklin.*

Wisdom does not show itself so much in precept as in life—in a firmness of mind and mastery of appetite. It teaches us to do, as well as to talk; and to make our actions and words all of a color.—*Seneca.*

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

AN AWAKENING

For the past five years James Moore Hickson, a layman of the Church of England, has been touring the world and conducting healing missions. At these healing missions some remarkable cures have been effected.

In October, 1924, Mr. Hickson held a three-days healing mission at Frizinghall, a suburb of Bradford, England. This mission was sanctioned by the Bishop of Bradford. As this was the first occasion on which a healing mission had received official recognition in the Church of England, the event, to quote many of the newspapers, "aroused extraordinary interest."

The extent of the newspaper publicity recently given Mr. Hickson's work may be discerned from the fact that in eight weeks we received more than 250 newspaper clippings on the subject.

Mr. Hickson contributed to Pearson's Weekly (London) a short article about his work. We quote from that article:

To speak of the work done at my mission as astounding, "miracle cures," as a sensation of the age, is perfectly ridiculous. . . .

It was the sickness of a small cousin that eventually led me at a very early age to take up this life-long work. While praying for her, it suddenly occurred to me to lay my hands on her. I did—and in a moment the pain and sickness had passed! A few days later the thought came to me to try a similar thing on another child, a girl who for years had suffered from St. Vitus's dance. Once again the prayer and the laying on of hands brought instant recovery! After this, I helped sufferers from time to time during everyday life. . . .

I practice nothing but the literal interpretation of the Bible teaching of our old Christianity. To preach the Gospel and heal the sick was the divine command, yet for

centuries the churches have been content to preach the Gospel and leave the sick to the doctor—a half-obedience that has resulted in ages of needless suffering. . . . I do not mean to imply, though, that the doctor is unnecessary. The spiritual healer is no competitor with medical science. I have no "quick-miracle-cure" to take the physician's place. I do insist, however, that the spiritual healing so firmly taught in the Bible and so long neglected, has its place today in the curing of the sick. . . . That some patients should ever be labelled as "incurable" is a direct challenge to the teachings of the faith in which we profess to believe.

Although the parish church at Frizinghall accommodates only about 400, elaborate arrangements were made for the three-days mission, and 1,200 persons were ministered to. All desiring tickets of admission to the healing service were required to make application through the local clergy or ministers of the churches to which they belonged, so that they might be spiritually prepared before presenting themselves at the service. Those who were doctors' patients were asked to obtain permission from the doctor and a written diagnosis of the case. We might mention that Mr. Hickson makes no charge for his services.

The Bradford Daily Telegraph describes the scene at the opening service of the mission:

Surely never since the advent of Jesus Christ, nearly two thousand years ago, have such remarkable scenes been witnessed in this country, at any rate, in connection with the healing power of Christianity, as were to be seen this morning at Frizinghall church.

We quote from the Bradford Daily Telegraph:

Mrs. Pinfold . . . had a miraculous cure. For two years she has been a cripple and had to walk on crutches. When she left the church today she . . . threw her crutches away. . . .

A boy, aged thirteen, who was wheeled in a bath chair, said he felt a great difference. "When Mr. Hickson placed his hands on me it was just like electricity going through my body." . . .

As the patients left the church they contributed liberally to the thank-offering box. . . .

HEALTH

The word on this leaf is a treatment for strength and power. The Society of Silent Unity, Kansas City, Mo., has given special spiritual power to this statement, and it will connect with superconsciousness all those who repeat it mentally or audibly. Your strength and your power are from God. Acknowledge this truth, and strength and power will be made manifest in you. "In all thy ways acknowledge him, and he will direct thy paths."

HEALING THOUGHT

March 20 to April 20

I am strong in the Lord and the power of his might.

PROSPERITY THOUGHT

March 20 to April 20

Thou art the Rock of my resource and my prosperity is assured.

PROSPERITY

There is a firm foundation of spiritual substance within you awaiting your recognition. When you think of this inner substance and speak to it in the name of the Lord, it will be quickened into action and everything connected with your life will be enriched.

This inner spiritual substance is part of the kingdom of God within. "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

A man who had been unable to walk for twelve years . . . now had strength to walk about the house. . . .

A young woman, Mrs. Vickerman, . . . who for eighteen years has never walked without the aid of sticks, and who, too, has been completely deaf, threw away her sticks, declared she was cured, and was able to listen to conversation in quite a normal manner. . . .

Miss Bryant is thirty-four years of age, and has suffered from nervous paralysis. In fact she has been a cripple from childhood. . . . After leaving the Frizinghall parish church in a bath chair she got out of the bath chair and wheeled it home, a distance much exceeding a mile. . . .

One of the most remarkable cures was that of a man who had been dumb for two years. After having received the ministrations of the missioner, he was taken into the refreshment tent, and on being given a cup of coffee said: "Thank you."

Another remarkable cure is . . . Miss Haidee Parsons. . . . She attended the mission, having to be carried into church on a stretcher. . . . This afternoon she was busily engaged in household duties and intimated that she was now able to walk up and down stairs alone, although for the past ten years she had had to be carried . . .

The following extracts are from the Yorkshire Observer (Bradford):

It was reported that Mrs. Crossley . . . who has been suffering from spinal paralysis, was considerably improved. Miss Dodsworth . . . whose right arm has been paralyzed from birth, was credited with possessing the power to move it slightly, and Mrs. Lavender . . . who has suffered from spinal paralysis for fifteen years, is said to have shown indications of recovery from her affliction. A Mrs. Crossland . . . who has been blind for five years, claimed yesterday afternoon that she was able to see a little. All were present at the mission service yesterday morning. . . .

[A lady] was taken to the mission direct from her bed, where she had been lying, a victim of paralysis, for ten years. On her return home she said to those who would assist her, "Don't get hold of me," and walked unaided down the passage leading to her door.

The following items are from the Yorkshire Post:

". . . my wife found that she could walk. . . . Yesterday she was able to wear shoes, a thing she has not been

able to do for a long time." This lady had suffered from gout for ten years.

After the mission in the Frizinghall parish church Mr. Hickson conducted a healing service at the Bradford Blind Institute. The Mercury (Leeds) reports:

. . . the secretary of the institution, Mr. Johnson, declared that a partial recovery has already been made by three women inmates . . . who before the healer's ministrations were totally blind.

One writer, after interviewing many of those who had been helped at the mission, speaks of the "ecstasy of the cured."

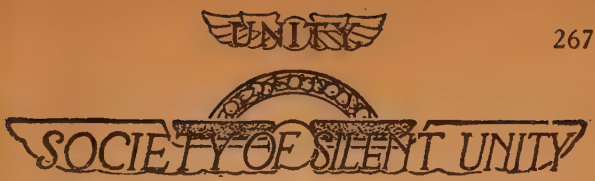
Ten days after the conclusion of the mission a thanksgiving service was held in Frizinghall parish church and the Rev. J. H. Warner, the vicar, read testimonials.

UNIQUE IN WORLD HISTORY

The desire of the American people "to do the right thing" is commented upon in an editorial in The Spectator (London, England) discussing the projects arising out of the adoption of the Dawes plan. The editor says:

There is nothing in the history of the world comparable to the way in which the purses, not only of American millionaires, but of all classes, have been opened to relieve the sufferings of the Continent. . . . If you go to an American and try to convince him that he will make a good investment by doing this or that, he will show himself one of the closest and most suspicious of bargainers. He will test every allegation and investigate every proposition with what will seem hard-hearted shrewdness. If, however, you ask him to do something which can never benefit him, but which will, instead, mean great expenditure on his part, and great sacrifices, you find him a different man. The true American is not to be won over by an alleged business argument. In such matters he knows well enough that he has little to lea What attracts him is an opportunity to satisfy his instinct helpfulness. Why or how that instinct has become one the dominant traits of the American people I do not profess to be able to say. . . .

Once more, the Americans are the most idealistic people on the face of the earth and honestly desire to do the right thing, not only by themselves, but by humanity at large.



"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

APPOINTMENT AND JUDGMENT

The text, "It is appointed unto men once to die, and after this *cometh* judgment," is very much misunderstood because it is rarely, if ever, quoted correctly by those who use it as a proof that we all must die. This passage, taken with the context, is intended to show that whatever this appointment to death may have been, it was annulled through Jesus Christ. This interpretation is in direct accord with the prophecy in Psalms 102:18-20: "This shall be written for the generation to come; and a people which shall be created shall praise Jehovah. For he hath looked down from the height of his sanctuary; from heaven did Jehovah behold the earth; to hear the sighing of the prisoner; to loose those that are appointed to death."

Hebrews 9:27, 28 reads: "And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." This is quoted from the American Standard version of the Bible, and the text is even clearer in the King James edition, which most people still use.

The judgment comes after the appointment, and not necessarily after death. In fact, death is a part of the judgment upon man for sin, but this appointment to death was annulled through Christ, and so does not apply to those who see and practice Truth. This release from death and the grave is that "better thing," the "promise" which is told about in the eleventh chapter of Hebrews.

We are living in the end of this age and in the beginning of a new age wherein man will learn to live

eternally. The prophets and the apostles of old saw the truth of their prophecies but they did not seem to be able to accept it for themselves. The time is now at hand when people will demonstrate in their bodies that they can and do overcome the disintegrating process called death. It is very necessary, therefore, that we give diligence to the putting on of Christ, that we may do our part in bringing about the perfect fulfillment of good to mankind and to the earth.

ORGANS MAY BE RENEWED

By the use of his mentality one can renew the organs of his body, or he can so grow in unity with the one Source of all perfect expression that all which is imperfect will gradually change in character and take on the likeness of the perfect idea.

Because of the race belief that the failing of eyesight and the decaying of teeth are inevitable, such false beliefs and conditions must be denied and not only cast out of one's own mind, but out of the race consciousness. We have frequent reports of the overcoming of these conditions of imperfection. The demonstration depends upon the faith of the individual and upon his understanding of spiritual life and his relation to it. "According to your faith be it done unto you," is the law.

The everywhere present spiritual substance awaits the directive power of the word; it takes form in whatever you image. To your belief and understanding add deep desire. This will direct the life force along the lines in which you desire it to manifest; it will give substance to your thoughts and words, enabling you to accomplish results. Hold in mind the image and likeness of perfection in eyes and in teeth. To hold words like these will help you:

The pure life and substance of God nourish my body and make my teeth strong, sound, and whole. The pure life and substance of God fill every part of my eyes. My vision is strong and perfect.

A CURE FOR ALL

You inquire as to whether Unity offers any hope of curing severe cases of tuberculosis. We are led to remind you of these truths:

The kingdom of God is within you.

All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.

God is the God of the living.

Tuberculosis can be healed by spiritual means. Any disease can be healed by spiritual means.

Ever pressing upon our human consciousness, seeking expression through our bodies, minds, and affairs, is the omnipresent, all-powerful Spirit of perfection, of wholeness, of life, of peace, of joy, of every good. We have only to acknowledge this presence, to believe it to be active within us, to renew our thoughts so that they conform to the truth of our being, to speak and act as though the desired perfection were already manifest, and it will manifest. God is Spirit and we must be faithful in perceiving and living in accordance with the Spirit of perfection, never allowing ourselves to be deceived and misled by the mere appearance of any condition or situation. By acknowledging the Spirit of good in our lives, and by thinking, speaking, and acting consistently with the Spirit of good, we set into operation a mighty law which never fails to function; we pray the righteous prayer; we judge righteously, instead of by appearances.

By the righteous prayer the appearance of tuberculosis is removed, every condition less than good is readily effaced, and the life, wholeness, light, and peace of God are manifested.

Unity has no unique power. It simply prays aright and knows that under divine law such prayer never fails. With similar prayer and equal faith any one may accomplish the same results. We shall be glad to pray with you and for you to help accomplish the healing that you desire.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editors.*]

HEALTH

Amigari, Ont., Canada—Words fail to express my gratitude to God and to Unity for the wonderful help that has been given my husband. He is entirely healed of rheumatism. Praise God and Unity.—*Mrs. L. J. B.*

Warsaw, N. C.—Through your prayers I have been able to complete a full term in school without losing a day on account of illness. For the past two or three years I had lost a month or so out of each term. My health is now better than it has been for years.—*D. W. H.*

Houston, Tex.—I wrote you for prayers for the healing of pain in my side. The pain stopped almost immediately. Now my side is as well as ever. I thank God and Unity for the wonderful help given me and for the consciousness that God hears and answers prayer.—*M. L. H.*

Southgate, Ky.—I wrote you asking for prayers. The doctors had said that I had gallstones and they wanted to operate. I objected, and decided to write to Unity. Now, praise God and Unity, I am well and strong again. I am filled to overflowing with joy and thanksgiving to God and to Unity. Inclosed find a love offering.—*Mrs. G. B.*

Benicia, Calif.—I wrote you for help for my mother, who was ill with pneumonia. She has fully recovered, although the doctors had given up all hope.—*Mrs. F. S.*

Los Angeles, Calif.—Your prayers have helped me wonderfully. The growth that had started on my face has entirely gone. Thanks for your wonderful help.—*Mrs. I. M. M.*

Cincinnati, Ohio—Six weeks ago I wired you asking for prayers for N. B. Your prayers were answered and I believe that they were the means of saving her life. I cannot thank God and Silent Unity enough.—*Mrs. E. B.*

Nashville, Tenn.—I wrote you asking for prayers for healing bladder trouble, as the doctor thought that there would be need of an operation. I am feeling well today, so you may discontinue prayers. May God bless your good work.—*Mrs. M. L. F.*

Jacksonville, Fla.—I sincerely thank you for your wonderful help. Some months ago my husband was ill from what the doctors called "flu;" he had been ill for almost a week. He was suffering excruciating pain, and his temperature had been nearly 105 for a whole day. At 7:30 p. m. I sent you a telegram asking for prayers for healing, and a little more than an hour later he was sleeping peacefully. He awoke in the morning free from fever and pain. Two days later he was strong enough to go back to work. He now is fully recovered. May God bless you in your great work.—*Mrs. J. C.*

Washington, D. C.—I am writing to express my gratitude and thankfulness to God and to you for the wonderful healing that I realize is now taking place in my body. I am improving in every way. Two months ago I left off a support that I had had to wear for five years to keep a rupture in place; I do not feel any need for such helps.—*L. M. K.*

Monterey Park, Calif.—A few weeks ago I wrote you asking prayers for the removal of dark spots from my neck and face. I am happy to tell you that they have disappeared and my skin is clear.—*Mrs. M. M. W.*

Chicago, Ill.—You may discontinue prayers for my daughter. She was suffering from blood poisoning all through her body. An hour and a half after the telegram was sent, she was healed. A thousand thanks for the wonderful works of God and Unity workers. Inclosed find a love offering.—*Mrs. A. O.*

New York, N. Y.—Through your prayers I am healed of a severe attack of appendicitis. I was in great pain for one week. I prayed, knowing that my Father was healing me. In spite of protests, I refused medical or surgical attention. Now after three weeks my faith is stronger. I know that I have received strength, cleansing, and healing, and I thank my God. I am one with God, so he heals me. —*F. G. M.*

Farmersville, Calif.—I wrote you about a month ago for prayers for the healing of pleurisy. I am happy to say that I am completely healed. I began to get better as soon as I wrote you.—*J. N. S.*

Burbank, Calif.—Please discontinue prayers for my son, as the ringworm has disappeared.—*E. B. E.*

Shirley, Ind.—My wife asked you for prayers for the healing of cancer, from which I had suffered more than a year. I had had two operations, by the best doctors in the

city, and had taken radium and X-ray treatments. The growth appeared the third time. We asked your prayers, and I am thankful to say that the growth disappeared entirely. I am working now every day. I thank you for the prayers of Silent Unity.—*S. J. B.*

Brisbane, Australia—I wrote about three months ago asking for your prayers for my husband, who was suffering from cancer. I rejoice to say that he is quite well again. The doctor is greatly surprised, as he never before knew of such a case.—*A. E. H.*

Waco, Tex.—I asked you several months ago to pray for my mother, who was paralyzed. I am thankful to tell you that she can walk again, and is better in every way. She is eighty years of age.—*Mrs. L. S. W.*

Ruckersville, Va.—I wrote asking you to pray for my recovery from cocaine poisoning, which set in after I had had a tooth extracted. I was suffering intensely. You may discontinue prayers for me. I am praising the Lord for my healing.—*S. B.*

Poteet, Tex.—Through the blessing of God and the prayers of Silent Unity I have been healed of a number of diseases that had afflicted me for more than forty years. May God's blessing be with Unity in its great work.—*J. R. L.*

Victoria, B. C., Canada—I wrote you for prayers for my husband, who was suffering from a noise in his head. About the time my letter reached you he began saying that he felt better. Today he is well. I am thanking God and Silent Unity for this help.—*Mrs. J. A. C.*

Milwaukie, Oregon—Mrs. I. wrote for prayers for me; both my legs were swollen badly. They began to get better almost immediately, and are now well. I am surely very grateful to you for the help that I have received.—*M. H. B.*

Mexico City, Mexico—My husband wrote you asking for prayers for me when I was sick in the hospital. As soon as he wrote I began to improve and in three days I was able to leave the hospital without having had an operation. I want to thank you.—*W. L. C.*

Nelson, Ga.—My little seven-year-old son poured boiling water on his hand, and began to cry. I said: "Don't you know that Jesus can cure that right away?" He said: "Yes, Mamma." I said: "He will, if you believe it and ask him." So he said: "Jesus, please help my hand to get well." I was holding his hand and praying, too. Inside of ten minutes after he scalded it, he went out to feed his pony.

When he came back his hand did not hurt. There were no marks of burning.—*Mrs. E. W. H.*

West Reading, Pa.—Please discontinue prayers for my brother who, thanks to God and to Unity, has fully recovered from his illness and has been saved from the surgeon's knife. You will find a love offering inclosed—*Mrs. P. W.*

PROSPERITY

Alameda, Calif.—I wish to express my sincere gratitude for the wonderful results that your prayers have produced in my affairs. Within a short time after receiving your letter I found a good position.—*H. L.*

Los Angeles, Calif.—The deal on our home is completed and I know that through your prayers in our behalf the rightful owner claimed his own. Inclosed is $50 for a love offering.—*C. L. J.*

Los Angeles, Calif.—I wrote asking your prayers that there might be a change for the better in my affairs. Now a better position has been offered to me. I thank God and Unity that my desire has been accomplished.—*M. B.*

Baltimore, Md.—I asked your prayers for my son when he was out of employment. He now has a good position, and I am very grateful to God and to you.—*Mrs. C. H.*

Queensland, Australia—I am sending you a love offering, with my thanks for your prayers. When I wrote asking for your prayers I was out of work. I am back at my old job, and have had two raises in pay since.—*P. R.*

Woodward, Okla.—You may discontinue your prayers for our prosperity. Everything looks much better than when I wrote you, and my husband has a position beyond our expectation. Thanks to God and to Unity.—*D. M.*

Kansas City, Mo.—I wrote you for prayers in our behalf. Thanks to God and to Silent Unity, we have sold our property and received a good price for it. We have bought a large home in which we are happy and satisfied. I have far better furniture than I had hoped to be able to purchase. All these blessings came to us in three months. I thank God and Silent Unity for the good that so pleasantly came to us.—*L. M.*

Gonzales, Tex.—I thank God and you for the answer to our prayers. The lot was sold almost before the letter reached you.—*F. R.*

Tampa, Fla.—Your faithful prayers have been the means of settling all of my affairs.—*J. W.*

New York, N. Y.—I wrote you for prayers that I might obtain work. God in his infinite goodness so paved the way that I was given a position. I thank God, and I am grateful to you for your kind aid.—*C. A. L.*

Los Angeles, Calif.—I wrote asking you to pray for us. The day after I received your letter I got a furnished house for $10 a month less than I had been paying; I also have had an increase in my wages.—*L. W.*

Los Angeles, Calif.—Wonderful things have happened since I wrote you about three weeks ago. I asked for a better position for my husband, and for work for a friend who had been out of work for months. I am sure you could not have had the letter for more than a day when things seemed to change. My friend found a position. My husband also changed positions and is working in his line. I praise God and Unity.—*Mrs. M. T.*

San Diego, Calif.—I wrote you for help for my husband. You may discontinue prayers, as he has found employment. I am grateful for your help and am inclosing an offering.—*Mrs. L. G. W.*

Chicago, Ill.—In great distress, due to lack of employment, I wrote you a letter, seeking help through your prayers. Much to my amazement I found work before you received the letter. Soon afterward there was a general "lay off" of employees but I was retained, even though I was the newest worker in the shop. I give all credit to the services of Silent Unity for showing me the path to certain success, the path of holiness.—*W. S. M.*

Meridian, Miss.—On the day that I received your letter promising your prayers in behalf of myself and my husband, a message came requesting him to accept a position. I thank you for your prayers.—*Mrs. A. S. P.*

Los Angeles, Calif.—I wrote for your help about a month ago, and am glad to report the wonderful prosperity, peace, and harmony in all our affairs. We thank God and Unity for the help received.—*Mrs. M. O.*

Guantanamo, Cuba—I was out of employment for more than three months, but four days after I received the prosperity bank I got something to do. I realize that it is by your aid and prayers that I have met with success. I thank God and Unity for all things, especially for your instructions that have brought me closer to God and increased my faith.—*E. F. M.*

Little Rock, Ark.—I wrote asking your prayers for my husband. Relief has come to him. Physically he is much

better and his business affairs are shaping themselves in a most satisfactory way. This is only another instance of the wonderful, constant help that we are receiving from Unity teachings. We thank God for you and your ministrations. —*Mrs. F. L. E.*

Portland, Oregon—My house was sold today. You may discontinue prayers for me. God be with you.—*H. Y.*

Saginaw, Mich.—I want to thank you for the wonderful help you gave us through your prayers. My husband found a position the very next day after I wrote you.—*Mrs. H. B. C.*

Sherman, Calif.—I wrote you for prayers for my husband, that he might find work. Now he has a good position near home. I thank God and Unity with all my heart.—*Mrs. M. E. P.*

GOOD WORDS CLUB

Los Angeles, Calif.—The Good Words Club is helping me very much. It has cleared away all desire for sarcasm. It seems to me that a blessing comes with every thought of the Good Words Club.—*C. L.*

Chicago, Ill.—Since becoming a member of the Good Words Club I seem to be a different person. Sunshine is always with me. I am guarding my words and thoughts and am trying in every way to be more Christlike.—*Mrs. E. S.*

Indianapolis, Ind.—About a month ago I joined the Good Words Club. The club has helped and strengthened me. My conversation is now upbuilding and my health is better than it has ever been before.—*Mrs. L. M. H.*

Santa Monica, Calif.—I am thankful for the blessed inspiration of having been a member of the Good Words Club for many years. My membership has been a source of unbounded joy and comfort and also has brought to me an understanding of the wonderful possibilities of words.—*Mrs. E. B. B.*

Berkeley, Calif.—The Good Words Club pin is a help in many ways, and is a constant incentive to me to live up to the principles of the Club.—*Mrs. G. J.*

UNITY LITERATURE

Washington, D. C.—I want to thank you for Wee Wisdom. My little daughter is only three years and four months old but she enjoys the magazine as much as a larger child would. She can say the table blessing and she says her prayers every night before going to bed. I hope that the

good work will help her to grow strong in faith. I thank you for making so many happy.—*E. C. M.*

London, England—The Unity Daily Word is a continuous joy and gives me the right thought for each new day. I have been honored by a position, and I feel younger, happier, and stronger in body, mind, and spirit than I did a year ago. My life is one long day of joyous happiness. —*S. L.*

Trinidad, B. W. I.—Your booklet entitled, "Praise," was warmly welcomed by me. Seldom have I enjoyed anything so much. I read it several times. I am a changed woman, full of thankfulness, love, and praise. I am asking God to bless you.—*E. N.*

Ethel, Mo.—I cannot find words to tell you how I enjoy Weekly Unity. I can hardly wait from week to week for the dear little messenger to come, and I read and reread every word.—*H. M.*

TITHING

Long Beach, Calif.—I am trying to learn to tithe. The practice seems already to have brought about a reaction for the better in our affairs. I had more than enough money to meet my bills after outfitting my boys for the university. Previously my money seemed hardly to meet all demands. May the Lord bless you in your work and multiply the results, spiritually, physically, and financially.—*F. A. T.*

Northboro, Mass.—Inclosed find my tithe. I am earning more money now than I ever made before. I thank you for your blessings.—*E. B.*

Green Bay, Wis.—For several months I have been giving one tenth of my husband's earnings, and the tithes are growing larger each month.—*Mrs. B.*

Washington, D. C.—I am inclosing a tithe which I send with my blessings. My income is gradually increasing. I daily thank God for an abundance for all my needs.—*G. A. T.*

PROSPERITY BANK

Alvin, Tex.—A great burden has been lifted from my shoulders, since I have learned the source of my supply. Before I started using the prosperity bank my husband never had a steady job but now he has a good one. I thank God and Unity that I was led into Truth.—*Mrs. W. L. M.*

Lakewood, Ohio—I wrote requesting you to send me a prosperity bank and some of your literature. The evidence

of your helpfulness is very apparent. I thank you.—*O. E. R.*

Kansas City, Kans.—Since I have had my prosperity bank we have been able to pay $400 on our place and blessings are coming to us at every turn. I praise God and Silent Unity for the knowledge that I have gained through the use of the bank.—*Mrs. L. T.*

Petaluma, Calif.—My prosperity bank was received when my brother was seeing and hearing nothing but financial calamity from business associates. I continued to affirm plenty for all and prosperity for our home. My brother received a raise in salary. It had been thought that he would be discharged. This evidence of the power of Truth pleased me more than the material gain.—*A. E. L.*

Jerome, Idaho—I have received my second prosperity bank, and abundance is being manifested in all my affairs. I have come to realize that God is the ever present source of good.—*I. M. H.*

RADIO

Portsmouth, Va.—The church services at your station last night were enjoyed very much.—*A. M. R., jr.*

Tulsa, Okla.—Your test program of Friday night was splendid. The organ and piano selection, "The Lost Chord," was beautiful. The new Unity station is much superior to the old one.—*W. W. B.*

New Orleans, La.—The radio service is helping many. Christ Church Divine Science keeps open every Saturday night. At present we are reading and discussing a chapter in "Christian Healing." When the time comes for the Unity midnight healing meeting, every one is on tiptoe. No church service was ever attended with more devotion or sincerity and the attention is 100%.—*Mr. and Mrs. L. B. E.*

Kansas City, Mo.—I was listening in this evening when your station began sending. It was the best pipe organ recital I have ever had the pleasure of listening to over the radio, and I have been playing with a crystal set more than two years. The organ had more volume and came in more clearly than the broadcasting from any other station in the city, and I have heard them all at their best.—*O. L. A.*

APPRECIATION

Springfield, Ill.—I am very grateful for your prayers and for the good that I have received through the prosperity bank. My husband has plenty of work. Formerly he

worked one or two weeks and then was out of work three or four weeks but since I have been using the bank, conditions have changed. I am not afraid of a dull season now. God has taken away all worry from me and has given me new life, health, peace, and happiness.—*Mrs. B. H.*

San Diego, Calif.—We thank the dear Father that the world is being so richly blessed by Unity literature. Every day we hear: "It is the best."—*F. H. P.*

San Francisco, Calif.—Inclosed please find my tithe. Blessings pour in upon us so rapidly that our hearts are hourly filled with gratitude and thanksgiving.—*C. C. C.*

Seattle, Wash.—I am sending you a tenth of my salary this month, in appreciation of the work of Silent Unity. Through the work and the teachings of Unity I find peace and inner quiet.—*C. M.*

MISCELLANEOUS

Providence, R. I.—You may discontinue prayers for me. Love has entered my home since I wrote to you. My husband is a changed man and I thank God and Unity for the change.—*Mrs. H. H.*

Newport News, Va.—I thank you for your help. My rings that were lost have been returned. I knew that nothing could be lost and that God would return the rings.—*I. R. B.*

St. Louis, Mo.—About a month ago I wrote asking prayers for my husband, as he was drinking and was out of work. He has quit drinking and has a steady job. I thank God and Unity.—*Mrs. J. C. S.*

San Mateo, Calif.—Since I have looked toward God and Unity for help in finding my mother, I have found her —after nineteen years, when everything else had failed.—*Mrs. H. P.*

Evanston, Ill.,—I wrote you for prayers some time ago. My letter had hardly reached you before conditions began to change. My son was born well and strong. I suffered very little. A few days after I wrote you I rented my apartment to most suitable tenants, and various sums of money came to us. I thank God and bless you.—*Mrs. D. S.*

CORRESPONDENCE SCHOOL

Verona, N. J.—I am about to complete the Correspondence Course. I know that the wonderful spiritual illumination that I have received will send me about my Father's

business rejoicing. I appreciate the attention and the service that you have given me.—*M. R.*

Detroit, Mich.—In a recent lesson of the Unity Correspondence Course I came across this expression, "Man, the expression of God," and I have been meditating upon the thought. The other day while singing I felt a great "outpressing" in my throat, just as if a great voice were trying to manifest. I sang as I never before had known that I could sing. Cadenzas, trills, very high notes, and very low notes were all alike to me. I sang steadily for more than two hours. Words cannot adequately express what the experience meant to me and what I have gained from the Course.—*V. A.*

PROTECTION

Newport Beach, Calif.—I had a wonderful experience a short time ago. A friend and I went bathing in the ocean. We were caught in a rip tide and swept swiftly out to sea. When I was sinking for the third time my friend caught me and we both went down. She asked God to save us and he did. As we came to the surface something told me to hold only lightly to her shoulder, to bear no weight, and to stroke with her with my free hand. It was God speaking to me. If I had grabbed hold of her we both would have drowned, as no help was near. We give God the glory, and thank Unity for its wonderful teachings.—*Mrs. J. A. W.*

Berkeley, Calif.—Last summer forest fires were threatening my home town, where all my material possessions were locked up in an unoccupied house. I telegraphed you for help, and I felt a sense of relief at once. Soon the fires were under control. My gratitude is unbounded.—*L. G. A.*

HARMONY

Grand Rapids, Mich.—A few weeks ago I asked for help in regard to my family affairs. Since my receiving your instructions and prayers there has been a change for the better. I have been uplifted by Spirit and now my husband and I are happy.—*Mrs. A. J. S.*

Vienna, Va.—All that was disagreeable in my home has disappeared. New people have come in who brought with them a perfectly charming atmosphere of peace, harmony, and love. I feel that it was the urge of God in my soul that made me go to him in my troubles and ask the help of Silent Unity.—*Mrs. H. W.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

The Christian Business Man. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives Sunday program at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will

UNITY HEALING AND PROSPERITY RECORDS

"I just love those twin records and their wonderful me sage. They are great and helpful and inspiring and effe tive. I especially like the singing. Each month I look fo ward with great pleasure to receiving the records. Th they may continue to flourish in their good work is my earne desire and prayer."

"It is a great uplift to hear the voice of Charles Fil more. The records seem to bring us more closely in touc with Unity. I intend using them in the study class that am organizing."

"The benefit received from the healing record with M Fillmore's voice and the song accompaniment is wonderfu I cannot tell you in written words of the pleasure and th benefit that I derive from these marvels of accomplishme on your part. I use them when called upon for healing fo others and the message is quick and powerful to heal, t quicken, and to save. I do not expect ever to be witho them."

"The set of records that I received is perfectly all righ I am so glad to have them, for it seems almost like being Kansas City to hear them."

"I have received the records that you sent me and must say that I played them with interest. I was glad t hear the voices of those taking part in the singing, and wa especially rejoiced and pleased to hear Charles Fillmore voice for the first time."

These testimonials are examples of many that we a receiving in regard to our Unity Healing and Prosperit Records. Many improvements have been made during th past few months in our method of producing these record We feel now that we have a product that we can present t our friends, with perfect confidence in its success.

If you prefer to try one of them before ordering a sul scription, we shall be glad to send you one. For this sing record, you need send only $.30. A year's subscription, healing and a prosperity record for each month, cos only $3.

UNITY SCHOOL OF CHRISTIANIT

917 Tracy, Kansas City, M

PUBLISHERS' NOTES

The following reductions have recently been made in the prices of our publications. These reductions have been made possible by a little closer figuring of our costs and through our desire to give our purchasers the benefit of any possible saving that we can make.

The Silence,	reduced from	$.50	to $.35
Book of Silent Prayer,	" "	.75	to .50
The Lord's Prayer,	" "	.50	to .35
Good Words,	" "	.35	to .25
Morning Meditations,	" "	.35	to .25
Spiritual Law in Business,	" "	.35	to .25
Finding the Christ (Spanish),	" "	.35	to .25
Finding the Christ (German),	" "	.35	to .25
How to Attain Your Good,	" "	.35	to .25

In order to sell the two following books for an amount covering their cost, it has been necessary to increase their price.

Philosophy of Denial,	increased from	$.25 to $.35
Pure Reason,	" "	.25 to .35

There are harmony and rhythm in music that carry it into our thoughts. In good music we can feel ideas and inspiration that no one could put into words for us. This is true with the children, too. Wee Wisdom has recently added a new regular feature to its already popular ones—a song. The one in the March issue is "March is Marching." A new serial, called "The Understanding Twins," written by H. Ferne Peck, begins with this issue. Be sure that you have the first installment of this story for the kiddies, for they will not enjoy the subsequent issues fully unless they read this issue.

In a recent talk to Unity workers, Charles Fillmore said that the discipline and the teachings found in "Directions for Beginners" would prove of great value to any one who applied them. He said: "The book sells for $.25 but it is worth many thousand times that amount, if you will apply the treatment and get the results. If you don't want to apply the lessons, don't spend your $.25; keep your money; it would be wasted."

I appealed to you for help to recover some much needed cash—nearly a thousand dollars—that was being withheld from me. I had been wanting it very much. I did not recover the money sought, and its recovery is doubtful, but I have long since ceased to worry about it and have turned all my affairs over to divine love. The point that I am aiming at is this: From an entirely unexpected source, money came to me—enough to enable me to make the start that I had planned." This testimonial brings out a point which we want all our readers to have: Our own idea of prosperity may not be the true prosperity, but through consistent use of the prosperity bank drill and the laws used there, we can have true prosperity.

From one of the Unity societies comes this inspiring word of praise for our Wee Wisdom magazine for children:

The Father's love flows full and free
Into the heart of each small Wee.
We'd help these Wees, each one, to know
Whate'er they do, where'er they go—

"All things I am, can do, and be
Through Christ, the Truth that is in me;"

That peace and life and joy may find
An open way to bless mankind,
And bring to earth the joy of heaven,
As to each soul it has been given.

Are you acquainted with Unity's new monthly, which gives the daily lessons for Unity students? We receive many letters from people who express a regret at not having found it sooner. We shall be glad to supply sample copies free upon your request. The magazine is now in its ninth issue.

Unity Daily Word is a monthly manual, pocket size. Each day's lesson is given a full page. A practical little talk is given, together with passages from Unity textbooks and the Bible. There are no references to be looked up. Subscription, $1 a year.

This year the supply of Unity calendars was completely exhausted a week before Christmas. This incident is serving as a warning to us to publish more calendars next year. We trust that it also will serve as a warning to our subscribers to order their calendars earlier next year.

There is scarcely a subject in the field of Christian ethics that has not been discussed in at least one of our Unity tracts. The difficulty in the past has been to know which tracts to order, that one might have the most complete information possible on any certain subject. "Unity Tract Index" has been published to overcome this difficulty. A topical index of all Unity tracts makes them very much easier to use and of much greater value to a teacher or to a thorough Truth student. This index, with a complete assortment of the 128 Unity tracts, can be supplied for $3.50. The tracts sell for $3, and the index, without the tracts, for $.50.

The following letter speaks eloquently of the good to be accomplished through the Prosperity Bank: "We thank God for the day that the prosperity bank first came into our home. From that day our eyes have been opened to new light on abundance and supply, and we have had plenty ever since. We opened a business at that time, started with not much but faith, and we have grown a little more successful every day. In fact, things come our way through channels that we never dreamed of before. I should not want to be without a prosperity bank in our home."

"How shall a person deal with past sins?" This question was recently asked Silent Unity by a correspondent. The answer, written by a Silent Unity worker, is contained in a very interesting article, "The Atonement," to be published in the April issue of Unity magazine. This same issue will contain an article, "The Spirit of Love," by W. I. Hoschouer, and another article by Ann Whitcomb Fairfield, "Man's Real Work." In addition to these, Charles Fillmore will have a contribution in April Unity.

HAVE YOU OVERLOOKED ANYTHING

Does the postman leave Wee Wisdom in your home each month? If not, why not? Wee Wisdom is the only metaphysical magazine published for children, and in addition to this, it ranks with the best as a child's magazine. Have you anything more important in life than the proper training of your child? Just as a tree may be bent and made to grow at any desired angle, so may your child's mind be molded by the thoughts that you give him now. Have you overlooked anything?

Wee Wisdom costs just $1 for one year.

UNITY PUBLICATIONS

Christian Healing

This book is especially well adapted for the student who seeks to make a systematic, progressive study of metaphysical teachings and who has already studied thoroughly our textbook for beginners, "Lessons in Truth." Charles Fillmore, the author of "Christian Healing," has written into this book the inspiration, the knowledge, and the deductions gained from years of study, spiritual service, and prayer. It teaches the healing law that Jesus Christ proved and the practical application that men of today everywhere are successfully making. Bindings, paper, $1; paper, pocket size, $1; cloth, $2; limp keratol, $3.

Divine Remedies

There is a definite relationship between the thoughts that man holds and the conditions that manifest in his body and his affairs. This book traces the relationship, gives the mental cause of diseases that manifest, and the spiritual cure of each. "Divine Remedies" is published with a view to helping those interested in spiritual healing to heal themselves and to aid others in their search for health. If you are suffering from some physical ill, the index to "Divine Remedies" will refer you to that part of the text that will help you to uncover the error that produces the trouble. Paper binding, $.75; keratol, $3.

Getting the Clear Realization

One must have the demonstration consciousness before he can make a real demonstration. This booklet, by the editor of Unity Daily Word, points the way to that consciousness. The material comprising this booklet was first published in Unity magazine and later in tract form; it met with so much enthusiasm that we later concluded to publish it as a booklet. When one perceives that healing does not depend upon blind faith and great mental effort, when he perceives that it is based upon principle, he has taken a big step toward the healing that he seeks. It is through this study of principle that this booklet leads you into the consciousness necessary for your demonstration. Price, $.25.

FOR EVERY NEED

This is a collection of books and tracts, each of which has proved its value in the solution of the everyday problems of life. Each chapter is complete in itself and is short enough to be read in one study period. The contents of the following booklets, with which our readers are already familiar, are included in this volume: "All Sufficiency in All Things," "Finding the Christ in Ourselves," "Trusting and Resting," "Oneness with God." We offer this book in paper cover, $.75; paper, pocket size, $.75; cloth, $1.50; limp keratol, $3.

Miscellaneous Writings

A Unity student tells us that, of all Unity literature, the "Book of Silent Prayer" is her choice as a gift to one whom she wishes to start on the path to Truth. "Persistency in prayer awakens the spiritual consciousness. When this has been accomplished, the joy of a conscious union with the creative Mind is realized." This book consists of a selection of inspired prayers and devotional poems. To the busy person who feels that he has little time to give to reading, the "Book of Silent Prayer" is especially valuable, since it may be picked up, read for a few minutes, laid away, and read again without the reader's losing the continuity of thought. Paper binding, with gold lettering on the cover, $.50; keratol, $2.

Book of Silent Prayer

The author of this book, E. V. Ingraham, for years has very successfully conducted classes in the silence. Through his simple, concise explanations he has been able to remove, for his students, the mystery that so often exists in the minds of those who do not perfectly understand the silence. This book consists of extracts from the series of lessons given by Mr. Ingraham in his study classes. That there is no necessity for straining after the Infinite, that we need only seek and we shall find, is the comforting assurance given in its pages. We can supply this book in two bindings: paper, $.50; keratol, $2.

The Silence

DO YOU FULLY REALIZE

the power of your word to bring to you happiness or the opposite? Do you know that each day you are speaking words that will bring to you whatever you have spoken into existence? Do you know that by the power of your thoughts and your words you are preparing an environment in which you will later take your place? You are making your world. Will it be a happy, harmonious world, or have you been careless in making your plans? Will it be a garden in Eden (the meaning of which is "delight") or will it be a world where you will labor by the sweat of your brow to overcome the conditions which you have spoken into manifestation?

"He shall have whatsoever he saith" (A. V.). There is no reason why your mind, your body, or your affairs should be in a discordant, disorderly, inharmonious condition. You have within you the power to change all of these things. You may learn how to make a perfect body and a perfect environment. You may learn how to control your thoughts and turn them into constructive channels, thus overcoming the habit of using false, empty words and having your mind filled with destructive thoughts. The lessons that are given in the

UNITY CORRESPONDENCE COURSE

will show you how to do this. It then remains with you to make the practical application of Truth and build your world accordingly. Write us today for full particulars, addressing your letter to the

CORRESPONDENCE SCHOOL DEPARTMENT.

Weekly Unity offers its readers the best that can be gleaned from current metaphysical thought. The articles are short, yet full of substance; the departments are so arranged that they appeal especially to the busy reader. Subscription price, $1 a year.

WHERE UNITY PUBLICATIONS ARE SOLD

CALIF, ALAMEDA—Home of Truth, Grand and Alameda
ARCADIA—Unity Class, Oak Tree Cottage, E Huntington dr
BERKELEY—Home of Truth, 2738 Regent; Northbrae Truth Cen, 1037 Colusa
CLOVERDALE—Truth Cen
EL CENTRO—Unity Reading Rm, First Natl Bank bldg
ESCONDIDO—Unity Study Club, Escondido hotel
FRESNO—Unity Truth Cen, 925 Divisadero
HAYWARD—Unity Truth Cen, 448 Castro
HERMOSA BEACH—Tri-City Soc, Box B
HOLLYWOOD—Phedra McKee, 1556 Morningside Court
HUNTINGTON BEACH—Mrs J A Wood, 207 Detroit
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Soc, 432 Locust; Hewitt's Bkstore, 117 Pine; LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 618 W 9th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Unity Lib, 233 S Bdwy, rm 342; Meta Lib, 432 Music-Arts bldg; Betty Crittenden, 4312 Rosewood; Bullock's
MODESTO—Unity Reading Rm, 1030 12th
OAKLAND—Fruitvale Truth Cen, 2021 24th; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg
PALO ALTO—N T Truth Cen, 565 Hamilton
PASADENA—Unity Soc, 345 W Calif; Brown Shop, 190 E Colo; Church of Truth, Maryland hotel; Unity Cen, 40 and 42 Oak Knoll
RIVERSIDE—School of Christianity, 1263 Main
SACRAMENTO—Unity Cen, 309 Plaza bldg; Unity Study Class, 1326 P, apt C
SAN DIEGO—Unity Soc, 412 A; Home of Truth, 1515 Front; House of Blessing, 2109 2d; Meta Lib, 1023 7th
SAN FRANCISCO—Unity Cen, rm 412, 251 Post; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 358 Sutter; The Emporium; Jessie J Knox, 177 11th
SAN JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
SAN PEDRO—Unity Cen, 934 W 11th; Unity Truth Cen, 460 10th
SANTA BARBARA—Truth Cen, rm 39, 17 E Carrillo
SANTA CRUZ—Universal Truth Cen, 15 Alta bldg
SANTA MONICA—Unity Truth Cen, 528 Arizona
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma

COLO, COLORADO SPRINGS—Unity Cen, 109½ N Tejon, rm 10
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PUEBLO—Unity Truth Cen, 124 W 13th

DEL, WILMINGTON—Earl W Howe, 507 W 9th

D C, TAKOMA PARK—Caroline Clark, 36 Carroll
WASHINGTON—Unity Soc, 1326 I, n w; Unity Truth Cen, 1214 U, n w; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, n w

FLA, JACKSONVILLE—Unity Cen, 302 Clark bldg
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ST PETERSBURG—Unity Center E 226 10th ave N
TAMPA—Unity Cen, 1107 Marion; Henry C Parrott, box 581; Unity Truth Cen, 112 Hyde pk place

GA, WAYCROSS—Truth Cen, 1219 Pitman

IDAHO, MONTPELIER—Verna I Shupe, box 531
POCATELLO—Mayme Myers, 805 S 9th
ILL, CENTRALIA—Meta Lib, Trust Bank bldg
CHICAGO—Unity Soc, 500 Capitol bldg, 159 N State; Unity Fellowship, 501 Music College bldg, 64 E Van Buren; Unity Study Club, 11749 Union, W Pullman; Mrs F G Ritchie, 1814 Straus bldg, 312 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison
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MOLINE—Truth Cen, 1620½ 3d
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WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d, e
DES MOINES—First Unity, 228 Victoria hotel; Mrs D A Gross, 713 School
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 824 S Martison
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SPRINGFIELD—Unity Cen, 25 Hawley
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 3782 Woodward; G W Hurley, 1532 Maple, rear; John V Sheehan, 1550 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—School of Meta, 417 Stevens, Nellie A Thompson
GRAND RAPIDS—Ida Bailey, Coit rd, North Park, r r 9; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 303 Seymour
PORT HURON—Helen S Carpenter, 1134 Pine
SAGINAW—Unity Center, 315 Tuscola
MINN, DULUTH—Mrs E Lee, 326 E 2d
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MO, KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Bookman Lib, 1108 Grand; Unity Cen, 203 Jewell bldg, Armour and Troost; Emery, Bird, Thayer
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LINCOLN—Unity Soc, 502 Fraternity bldg
OMAHA—Unity Class, 3314 Burt; Meta Lib, 280 Aquilla ct, 1615 Howard
NEV, LAS VEGAS—B M Bower, Box 981
YERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, EAST ORANGE—Divine Science, rm 7, Triangle bldg
ELIZABETH—Unity Soc, 1081 E Jersey
HACKENSACK—Truth Cen, 360 State
MONTCLAIR—M Elizabeth Blackmore, 303 Claremont
NEWARK—Unity Soc, Riviera hotel
PATERSON—Unity Truth Cen, 98 Bdwy
N M, RATON—May Schleifer, 321 N 4th
N Y, BROOKLYN—Unity Classes, 774 E 4th; Unity Soc, 118 Pierrepont; Unity Soc, 130 Milton; Mrs Mary A Barnard, 38 Putnam
BUFFALO—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League for Larger Life, 152 Elmwood; Aries Bkshop, 116 Delaware
NEW ROCHELLE—Unity Cen, 490 Main
NEW YORK—Unity Soc, 250 W 57th; Brentano's, 5th ave and 27th; Meta Bkshop, 25 W 42d; Center Pub Co, 828 7th; Divine Science Pub Co, 113 W 87th
ROCHESTER—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
SCHENECTADY—Unity Cen, 125 Park
SYRACUSE—Katherine Carter, 155 E Onondaga
UTICA—Home of Truth, 5 Hobart
OHIO, AKRON—Unity Cen, 283 S Main
CANTON—Ralph Young, 139 Cleveland, s w
CINCINNATI—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken
CLEVELAND—Truth Cen, 725 Hickox bldg; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Ann Whitcomb Fairfield, 9th flr, B-2, Hotel Cleveland
COLUMBUS—Unity Truth Cen, Seneca hotel, Broad and Grand
HAMILTON—New Thought Unity Temple, 440 N D
MT VERNON—Katherine K Staunton, 15 N Mulberry
ROCKY RIVER—Unity Cen, 19330 Frazier dr
TOLEDO—Unity Class, 656 Pleasant pl
OKLA, OKLAHOMA CITY—Unity Cen, 305 Baltimore bldg
TULSA—Unity Class, 510½ S Main; A F St Clair, Densmore hotel; Tulsa Bkstore, 19 W 3d; Mrs B M Wilson, 1204 N Elgin
OREGON, MILL CITY—Jennie Christensen, c/o Mrs A Hinkle
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PHILADELPHIA—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut
PITTSBURGH—Kingdom School, 819 Wabash bldg
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R I, PAWTUCKET—Ida M Syddall, 53 Lupine
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TENN, MEMPHIS—Daisy L Freedman, Rm 4, Woman's bldg
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TEX, AUSTIN—Griegs, 910 Congress
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VA, NORFOLK—Unity Cen, 2817 Villa Circle; W M Freeman 317 Granby; Truth Cen, 119 Tazewell; Mrs P B Cain, 1248 W 27th
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WASH, BELLINGHAM—Harriet E Griffin, 1415 W Holly
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KELSO—Unity Cen, N, Main and 4th
SEATTLE—Unity Class, 4093 Arcade bldg; Seattle Cen, 504 Home Savings bldg; S Louise Foulkes, 1217 7th; Raymer's Bkstore, 1330 1st; Bookmart, 622 Pike; Cen of Philosophy, 537 Waldorf hotel; Bookery, 4241 University way; Robert McKnight, 155 Sanitary market
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TACOMA—Meta Cen, 719 Southeast; Raymer's Bkstore, 1317 Pacific
WIS, MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
WYO, CASPER—Unity Truth Cen, 142 S Durbin
AUSTRALIA, BRISBANE—Unity Truth Cen, Albert House, 2d fl
MELBOURNE—Anna Hudson, 145 Collins; Book Shop, 229 Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—New Thought Cen, 140 Elizabeth
B W I, PORT OF SPAIN, TRINIDAD—Winston V King, 18 St Joseph rd
CANADA, MONTREAL—Edith Clapp, 2588 A Esplanade
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VANCOUVER, B C—Truth Cen, 18 Fairfield bldg
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 672 Alverstone
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 The Flee
LIVERPOOL—Annie Fairbank, 136 Granby, Princes Park
LONDON—L N Fowler & Co, 7 Imperial arcade, E C, 4; The Rally 28 Denmark, N E 2; Theodore Waterman, 146 Church rd, Upper Norwood, S E 19
INDIA, AHMEDABAD—Raikhod, Academy of Divine Science
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd

A GOOD WORDS REMINDER BOX

A New Idea for Good Words Club Members

The Unity Good Words Reminder Box provides a new plan to help Club members. The Good Words Reminder Box will be supplied to any Club member, and to others interested in the Good Words Club, upon request. The Box is offered as a visible disciplinarian and a monitor to Club members.

The Plan: The member is to place in his Box any amount that he may decide adequate, as a forfeit, for every word contrary to, or any subject not in accord with, the Good Words Club pledge. In homes where children are members of the Good Words Club the Box will prove helpful and interesting.

The amount accumulated in the Box may be used as the member decides, for offerings to the Good Words Club, for the official Club emblem, the wall motto pledge card, or for Good Words Club literature.

No obligation is involved, the purpose of the Good Words Reminder Box being simply to aid the member in controlling his words under all circumstances and conditions, thus establishing permanently the Good Words Club ideals.

Information concerning the new Unity Good Words Reminder Box supplied upon request. Address, Unity Good Words Club, c/o Unity School of Christianity, 917 Tracy, Kansas City, Mo.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by your study of Truth and who desire to help others to see the Light, are invited to join Silent-70 and take up this work. Write to us for information.

We give the following testimonial:

I am glad to have my name enrolled in Silent-70. I received the free literature and will endeavor to place it where I feel that it will help some one, even as I have been helped. It was more than two years ago that I found my first Unity magazine. I knew at a glance that it was just what I had been hungering for. Words fail to express what wonderful changes have come into my life and my home since then. My greatest desire is to help others to find the Light.—*Mrs. A. S., S-70 No. DU-50.*

FOR SUBSCRIBERS IN FOREIGN LANDS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in April Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.

April 20 to May 20

I have faith in the healing power of the Lord Jesus Christ, now made manifest in me.

PROSPERITY THOUGHT

Held daily at 12 m.

April 20 to May 20

My faith in thy all-sufficient substance is quickened, and I am in all ways prospered.

UNITY PUBLICATIONS IN FOREIGN LANGUAGES

The following named Unity publications can be supplied in the languages indicated. Other Unity publications are now being translated into foreign languages. When these are ready for sale, announcement to our subscribers will be made on this page.

Directions for Beginners	German, $.25; Spanish,	$ .10
Finding the Christ	German or Spanish,	.25
Lessons in Truth	French or Italian, $.75; German,	1.25
Tracts: Sure Remedy; Prosperity Thoughts; Consecration of the Room; Talk Abundance, Have Abundance; Ideas on Demonstrating Prosperity; Bless Your Money; Dedication of the House; How I Found Health; Enduring Words:	Spanish, assortment,	$ .10
Sure Remedy	German	.01
Talk on Christian Healing	German	.02

"Lessons in Truth," by H. Emilie Cady, is an invaluable guide to Christian living. While primarily for beginners in the study of Truth, the lessons are so full of the great basic principles of right thinking and, consequently, right living, that advanced students never fail to find help and knowledge from repeated readings of it. This book is published in French, Italian, and German. The prices of the different translations are given above.

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You may be sincere in saying: "Oh! yes, I believe in Unity. I believe that the truths that they teach are the truths that govern the world and I am doing a great deal for my friends and neighbors by sending them Unity literature." Perhaps so, but are you doing them the greatest possible good? Are you showing them by your mode of living that the teachings to which you are introducing them are really practical and usable? Your living example is the best evidence of the truth of what you say.

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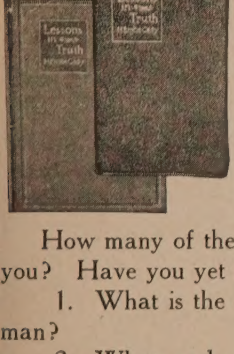
u-3-25

LESSONS IN TRUTH



There are many puzzling questions that confront the beginner in the study of Truth. If he has been thinking along the old lines, he is having now to see many things from a different angle. LESSONS IN TRUTH contains the answer to many of these puzzles.

How many of the following questions have puzzled you? Have you yet found satisfying answers to them?

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3. What is it to be saved?
4. What is the difference between the terms, "Christ" and "Jesus"?
5. What must eventually become our object in the search for results?
6. When does Principle become individual?
7. What is the truth about apparent failures, after one has surrendered himself to the infinite will?
8. What is the "silence"?
9. What is the key to power, and what or who can give it to us?
10. What is the power in an affirmation that brings about the fulfillment of the affirmation?

Would the answers to these questions, and many others, further the progress that you are making in your study of Truth? A study of "Lessons in Truth" will give you this information.

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917 Tracy, Kansas City, Mo.

RELIGION

Educate men without religion, and you make them but clever devils.—*Duke of Wellington.*

Religion without joy—it is no religion.—*Theodore Parker.*

Religious contention is the devil's harvest.—*La Fontaine.*

Religion is the basis of civil society, and the source of all good and of all comfort.—*Burke.*

Of all joyful, smiling, ever-laughing experiences, there are none like those which spring from true religion.—*Henry Ward Beecher.*

It is well said, in every sense, that a man's religion is the chief fact with regard to him.—*Carlyle.*

Religion is neither a theology nor a theosophy; it is more than that, it is a discipline, a law, a yoke, an indissoluble engagement.—*Joubert.*

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